# AMERICA

## A.CATHOLIC.REVIEW.OF.THE.WEEK

Vol. XXXVIII, No. 14 W H O L E N O. 955

8

n

January 14, 1928

PRICE 10 CENTS \$4.00 A YEAR

#### CONTENTS PAGE .329-332 CHRONICLE ..... EDITORIALS The State Without Morals—The Forgotten Man—Profits and the Public Health—The Curtis-Reed Bill—Lynching on the Wane— ....333-335 Four Great Americans... TOPICS OF INTEREST The State of Mexico Today—Catholic Women and Social Service—The Nation in Arms, II: Wars and Profits—The Apostolate of the Cops—Where They are Going...336-343 POETRY Candelabrum-Far Thoughts and Super Near ......341-347 **EDUCATION** College Curricula ......343-345 SOCIOLOGY After Eight Years WITH SCRIP AND STAFF ......346-347 LITERATURE REVIEWS COMMUNICATIONS

## Chronicle

Home News-Negotiations of extreme importance for the world's peace took place during December and the first weeks of January between Secretary of State Kellogg and Foreign Minister Briand, of Treaty to Outlaw War On the anniversary of the France. United States' entry into the War in April, 1927, M. Briand proposed a treaty between the United States and France outlawing forever the possibility of war between this country and France. When the United States began negotiations looking towards a renewal of the Root Arbitration Treaty of February 10. 1908, which expires next month, M. Briand renewed his proposal. The answer of Mr. Kellogg to this new move was an offer to mention the outlawing of war in the preamble only. This offer was not considered sufficient by France. Thereupon, Mr. Kellogg boldly suggested, on December 28, 1927, that he accepted the Briand proposal in full provided France would agree to join with the United States in securing similar agreements to outlaw war between all or the principal nations of the world. After a slight hesitation, the Kellogg counter-proposal

was accepted in principle by France, on January 4, with

certain modifications later to be divulged. The objections of the United States to limiting the agreement to France and this country are that it would amount to a defensive alliance with France, which is against our policy; it would place on this country the burden of deciding the aggressor in a possible European war, and would take from Congress the power of declaring war. For these reasons, Mr. Kellogg proposed a multilateral in place of an unilateral one. It was remarked by observers that the Kellogg proposal is a repetition, with the United States included, of the League of Nations covenant already accepted by most nations, and also of the Locarno treaties. Meanwhile, France was deprived of the credit before the United States public of not having warlike aims and this was hailed with joy in Germany. In the event of the acceptance of the multilateral treaty, the United States would gain the balance of power in the event of a European war and would be able to apply sanctions as it wished.

The outlook for the Pan-American Congress in Havana, beginning January 16, was darkened by the events in Nicaragua, narrated elsewhere. It was felt also that the good-will campaign of Colonel Lindbergh had suffered. Meanwhile, a storm of disapproval of the Government's policy

in Nicaragua swept the country once more and found its expression on the day of the reopening of Congress in several resolutions condemning that policy.

Austria.—Austrian railways officials discovered five cars of machine-gun parts being shipped over Austrian territory from Italy, and said to be destined for the

Arms Shipment
Discovered

Hungarian army. The interest of the
Austrian Government is confined to the
fact that it would be a violation of regu-

lations to allow arms to enter its territory. No protest was made to Hungary or Italy since the Foreign Office considered the matter a concern of the Railroad Ministry. According to official statements the cars were shipped from Verona to Novemesto, in Czechoslovakia, passing into Austrian territory at Arnoldstein, where an official examination should have been made. The cars were not stopped until they had passed into Hungarian hands. Railway officials at Styria, where the discovery was made, are notoriously socialistic and strongly anti-Hungarian. The Hungarian Government claimed that the arms were intended for Poland and that they would not be forwarded on the technical grounds that the Hungarian Government was not informed correctly as to the contents of the cars.

Canada.-A preliminary report issued by the Dominion Bureau of Statistics states that mineral production in Canada during 1927 reached a new high level. The value of the output was placed at Optimistic \$241,773,000, an increase of \$1,355,877 Surveys over the preceding year. In comparison with 1926, there was a loss in the aggregate value of metals during the past year, though there was an increased production in the outputs of gold, copper, lead, nickel, zinc, etc. This report would substantiate the claim made by the correspondent of the New York Times as to the general prosperity in Canada. According to him, domestic and foreign trade was expanded to new figures, discontent in the agricultural areas of the West has been removed by a system of cooperative marketing, the abundant crops of the past summer have achieved a widespread distribution of cash, and business is everywhere good. Continuing his optimistic survey, he notes that there is a surplus in the Federal treasury of about \$50,000,000, and that there is a prospect of reduction in taxes. In the matter of politics, he asserts that there are no major questions on the horizon and no general elections in sight, either Provincial or Federal. A similarly optimistic note as to the status of Canada was struck by Philip H. Kerr, Secretary to Lloyd George during the War and, at present, Chairman of the Rhodes-Oxford University Trust, in an address at Ottawa. He stated that Anglo-American relations were, and would always be, the feature of Canada's foreign policy. "Canada holds a key position," he asserted, "being the logical interpreter between Great Britain and the United States."

China.-Efforts to restore unity among the Nanking Nationalists have not been successful. Chiang Kaishek, ex-Generalissimo of the Nationalist forces, with internal peace in view was preparing the Nationalist way for the holding of the session of the Dissensions fourth plenary session of the Kuomintang, or Nationalist political party, in late January. Preliminary discussions, however, led to the resignation from the Nationalist Cabinet of Dr. C. C. Wu, Nanking Foreign Minister, and of Sun Fo, the Nanking Minister of Finance. These resignations were looked upon as an indication of the collapse of the entire Cabinet in the near future; meanwhile, talk of its thorough reorganization was current. Dr. Wu was offered the post of Special Envoy to America for the purpose of bringing about treaty revision, but declined on the ground that he did not believe the time propitious for such a move. Vice-Minister Kuo Tai-chi took over the office of Foreign Minister and T. V. Soong that of Finance Minister. Marshal Feng, the so called "Christian General," was involved in these political changes which are calculated to strengthen his influence with the Nationalists. He was pushing his campaign along the Yellow River in a drive towards Peking. General Chiang, likewise, directed his efforts towards Peking and applied to the Shanghai bankers for financial help in organizing a new military campaign against the Northern Government.

Great Britain.-With the beginning of the year, the final section of the Old Age Contributory Pensions Act referring to widows went into effect. This Act, passed by Parliament in 1925, was re-Old Age garded at one time as socialistic but has Pensions since been called one of the best pieces of social legislation ever enacted. The first section of the Act became effective in 1926, and directed that ten shillings a week be paid to widows existing at that time, with smaller allowances for each child under fourteen years of age. The second section referred to widows who were seventy years of age at the time of their husband's death. The last section to become operative extends the benefits to those between the ages of sixty-five and seventy who are contributors to the pension scheme, and insures to all a life pension of ten shillings a week after the age of seventy, the payment to be made irrespective of any income receivable from other sources.

France.—Rumors that the Government was planning an immediate revaluation of the franc were flatly denied by Premier Poincaré on December 30. While he would not commit himself for the Currency future, he let it be understood that there Questions would probably be no change before the general elections in May. It would appear that political considerations rather than financial conditions were back of the Government's postponement of this step, since the gold reserve and foreign credits of the Bank of France and of the Treasury were practically equal to all the paper currency extant at present. --- A proposal was made by Professor Gide, of the Collège de France, to discard the franc and adopt a new monetary unit, the ecu (or crown), with a value of one dollar in gold. The ecu was formerly current with a slightly lower value.

Members of the Socialist party were being solicited both by the Communists and by the leaders of the more conservative parties of the Right, for their support in

May elections. Addressing a convention of Socialists, Deputy Renaudel, a leader of their party in the Chamber, urged them to oppose the Communists, and charged the extremists with trying to absorb or divide the regular Socialist party, even by the use of calumny and corruption.——In the Cabinet, there was the danger of a break through the threatened resignation of the Minister of Education, M. Herriot, former Premier, and a member of the radical branch of the Socialist party.

Communist members of the municipal council of Paris caused a number of noisy demonstrations in a recent session, in an unsuccessful attempt to defeat measures for better automobile service in the police department, and for increases of salaries for the police. The meeting had to be suspended several times because of the noisy opposition of the Communists, who hooted the Chief of Police, and demanded the restoration to office of municipal employes discharged for participation in the Sacco-Vanzetti riots last September. M. Chiappe, Chief of Police, defended

the action of the police during the riots, and praised their success in keeping the peace during the visit of the American Legion.—Compensation amounting to almost 500,000 francs was voted for shop-keepers who suffered from looting and other property damage which occurred during the riots.

Germany.—The New Year showed a bright economic outlook for Germany. Unemployment had been reduced by one-half; wages had risen several per cent and working hours, particularly in cer-Economic tain industries, had been decreased. Due Outlook to higher rents there was an advance in the cost of living, but this was slightly compensated for by a reduction of income tax for wage earners. In general labor is drawing wages equivalent in purchasing power to those before the War. Savings deposits showed an increase of 1,100,000,000 marks over last year, yet they aggregate only about one-fourth of the 1913 total. President von Hindenburg, replying to New Year's congratulations, recognized the improvement of the past year but did not lose sight of the economic distress which still prevails.

A decided improvement was marked in the financial position of the German States. The Reich's total indebtedness, apart from reparations, is about 8,000,000,000

marks. The apparent increase is due to Financial a change in registering the debit items so as to include their amortization or, in the case of internal war bonds, their ultimate revalorization cost. Actually, the Federal Treasury owed about 20,000,-000 marks less than at the end of the last fiscal year. Of the 4,000,000,000 marks borrowed abroad, private enterprises absorbed 1,700,000,000, an excess of more than 500,000,000 over last January. S. Parker Gilbert and the Berlin Chamber of Industry and Commerce were optimistic about the condition of German trade. The Reich's Dawes payments were met promptly and the deficit in the annual budget was attributed to expenditures easily covered by treasury bills. The tax returns for November were 667,000,000 marks or 50,000,000 more than the same month yielded in 1926. It is officially estimated that taxation would produce a 12 per cent increase during the coming year.

Dr. Becker, the Prussian Minister of Education, ended the existence of the *Deutsche Studentenschaft*, because the majority of its members refused to submit to the

State Government's regulations. A Republican Students' League was organized to fight the reactionaries in the German

College Ring and promote progressive ideas. The meeting of this new organization at Heidelberg was preceded by a convention of the Association of Socialist Student Groups of Germany and Austria, at which it was reported that this association, which forms the backbone of the new Republican league, already numbered 2,900 members in twenty local groups. Dr. Becker has repeatedly told the German Deputies in the Prussian Diet that the old Studentenschaft was not a greater German, but a greater Voelkisch (extreme reactionary) organization.

Ireland.-The formal announcement of the retirement of Timothy Healy as Governor-General of the Free State and of the appointment of James MacNeill as his successor was issued by the Govern-Appointment of Governor-General ment shortly before Christmas. The induction of the new Governor-General into office by Chief Justice Kennedy is scheduled for the latter part of this month. James MacNeill served for a long term of years in the Indian Civil Service and for the past few years has been the High Commissioner of the Irish Free State in London. He is the brother of John MacNeill, former Minister for Education and the Free State member of the Boundary Commission. The change of Governor-General occasioned a most interesting outburst of opinion. The Republican elements, consistent with their policy of opposition to the existence of the office of Governor-General and to the salary attached to it, showed their interest in the matter by renewing their attacks on Mr. Healy and by professing to see little good in the appointment of his successor. The press, in general, reviewed Mr. Healy's five-year tenure of office favorably in reference to his earlier career. It professed itself sufficiently pleased with the Government's choice of Mr. MacNeill, as being a man of tact and good judgment who has had wide administrative experience.

Italy.—The legal revaluation of the lira which was effected at the close of last year promises to bring about a marked renewal of activity in commerce and industry.

Investors who hesitated to risk their funds in business enterprises founded on an unstable currency show signs of willingness to turn their capital to productive work throughout the country. While the readjustment is far from completed, and unemployment, affecting over 300,000 persons, is still a serious problem, everything points to a period of prosperity, increasing with the gradual accommodation of business to the new level of the currency.

New Year's Day was marked with the usual reception by the King and the royal family in the throne room of the Quirinal Palace. Premier Mussolini and the mem-

bers of the Cabinet offered their greetings and good wishes, and were followed by foreign representatives, heads of both houses of Parliament and other dignitaries. Later in the day Signor Mussolini received the greetings of the President of the Chamber and a large group of Deputies. Officials of the Fascist party also paid their respects to their chief.

Mexico.—In the midst of the American good-will campaign, the state of Mexico became worse and worse. Sanguinary battles took place in the States of Zacatecas,

Puebla and Jalisco. In the latter State, eye-witnesses described the conduct of the Federal troops as "barbarity without devastated. Agrarian outrages took place in Guanajuato and in Jalisco, where they ransacked the churches and burnt holy images. Murders of priests continued, the

latest victim being the Rev. Margarito Flores, parish priest of Chilpancingo, in the State of Guerrero. His only crime was the saying of Mass. Forty-five Catholics in the State of Vera Cruz were also arrested and put on trial on the trumped-up charge of rebellion. The suffering of the people was intense, especially in Chihuahua, where many froze to death. Provisions were scarce everywhere and unemployment widespread.

Nicaragua.—In what was described as the largest battle since the World War, a column of U. S. Marines, on January 1, successfully fought through an ambush and captured the town of Quilali, former headquarters of the rebel general, Sandino. Five marines were killed and twenty-three wounded. Another column, the following day, came to re-enforce the first and was again attacked by Sandino's men, with a loss of one killed and five wounded. Steps were immediately taken to consolidate the position won. These struggles were the result of the evident determination to put down armed movements before the elections. 2,000 marines were immediately ordered to Nicaragua, and Gen. Logan Feland was put in command.

Poland.-While political life was anxious about the approaching electoral campaign, the economic situation and the international position of Poland gave signs of permanent stability for the coming Economic year. The American loan of \$72,000,000 Development gave lasting support to Polish currency. The budget reports for the last months of 1927 showed an excess of revenue over expenditure. The soundness of these basic conditions for economic development gave promise of a general industrial recovery. Poland still faces the problem of land distribution and agricultural credit. The agrarian question ranks first among the social problems of Poland, where two-thirds of the population are agricultural workers. Charles Dewey, the American Finance Controller for Poland, recommended the investment of foreign loans in improving transportation, agriculture, mines and oil wells.

Russia.—Various reports from Moscow emphasized the fact that the economic situation in Russia at the close of the year 1927 was embarrassed by the continuance, if not increase, of the long-stand-Situation ing discrepancy between the price and quantity of manufactured goods, on the one hand, and the deficiency in agricultural production on the other. Despite the third good harvest in succession, the State and cooperative grain collections, upon which the grain exports depend, were said to be 1,500,000 tons lower than at the end of December, 1926. As a result, the grain export fell to a minimum. Although goods production had increased from twelve to seventeen per cent during the year, the demand increased still more, and could not be met. Attempts to reduce the cost of agricultural products were met by successful demands

on the part of the workers for higher wages, and postponement from one date to another of the collective agreements between employers and employes on wages which are required by Soviet law. The budget for the year 1928 was reported to allow a disproportionate part for military expenditures, and three new chemical warfare plants were said to be due for opening during the coming year.

Intensive efforts were being made for the recruiting

of new members for the Communist party, the goal being set at 200,000 new members. The former intensive drive was made in the year 1924. Motion-Communist Party Campaign pictures and other means of publicity were being used. Candidates for the party were subjected to a rigorous examination, which increased in severity in proportion to the candidate's education. Thirty-two Polish political prisoners confined in Russian jails were exchanged on January 3, for nine Communists then serving terms in Polish prisons. The new Soviet ambassador to Rome, Otto Schmidt, who replaced Leonid Kamenev, expelled recently from the Communist party, was reported as a man of culture and education, well known for his literary work in behalf

of the Soviet Government.

League of Nations.—Progress was reported from Geneva in the work of preparing for the first conference on the codification of international law, which the last Assembly decided should be called at The Questions on Law Hague, probably in 1929. The United Codification States had already expressed the opinion, in answer to the questions submitted by the League of Nations Committee of Experts, that international agreements were entirely practical on the following points: nationality, territorial waters, the responsibility of States in respect to injury caused to person or property of foreigners, and diplomatic privileges and immunities. Further consultations brought forth recently replies from our Government on four more subjects, only one of which the American Government considered as practicable, viz. that of an international agreement on the competence of courts in certain classes of cases against foreign States. An adverse opinion however was given on the question of revision of the classification of diplomatic agents, the legal position and functions of consuls and communication of judicial and extra-judicial acts in general matters. These views were said to resemble those of other Governments also consulted.

Next week, Eugene Weare will tell the story of the Laymen's Retreat Conference conducted by the Men of Malvern in Philadelphia.

Raymond J. Gray will contribute an important if somewhat pessimistic article on "The Decline of Liberal Culture."

"Reading the Newspapers" will be an attempt by the Editor to appraise the present newspaper situation in terms of reality.

## AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

### SATURDAY, JANUARY 14, 1928

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS Editor-in-Chief

PAUL L. BLAKELY JOHN LAFARGE

WILLIAM 1. LONERGAN JAMES A. GREELEY

FRANCIS X. TALBOT CHARLES I. DOYLE

FRANCIS P. LEBUFFE, Business Manager SUBSCRIPTION POSTPAID

United States, 10 cents a copy; yearly, \$4.00 Canada, \$4.50 - - - Europe, \$5.00

Addresses: Publication Office, 1404 Printing Crafts Building

Eighth Avenue and Thirty-third Street, New York, N. Y., U. S. A. Telephone: Chickering 3082

Editors' Office, 329 West 108th Street, New York, N. Y. CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

#### The State Without Morals

HE favor accorded the theory that the State need have no morals is not surprising. It fits in well with the other theory that since standards change like the combinations in a kaleidoscope, the individual need not greatly concern himself with morals either.

But it is somewhat surprising that this pagan doctrine of the State without morals should find favor with

The origin of this Government is rooted in the principle that a State can do wrong. A certain document termed the Declaration of Independence catalogues some of the instances in which the Government at London had violated the civil rights of the colonists and the natural rights of man. It is clear then, that the Founders of this Republic postulated the existence of a standard of right and wrong which the State could know, and by which it

This teaching has been largely rejected for the doctrine that the State may do whatever is expedient for its welfare. Men do not formulate the doctrine in dogmatic terms. It is too repulsive. But they acquiesce when Governments act upon it.

It has been said that the one word never heard in the councils of the politicians at Paris and Versailles which followed the World War, was "justice." In its place "expediency" was used, and justice was considered only as long as the particular interests of a powerful Government demanded no compromise.

That other principles rule modern Governments, including our own, is not clear. We have been asked-by Senator Borah, for instance—to view the blood-reddened soil of Russia with equanimity, since it is the sovereign right of the Soviet to take such measures for its establishment as it deems proper. That is, the Soviet can do no

Coming nearer home, some Americans have asked why

we should feel concern when the so-called Government of Mexico confiscates, burns and slaughters. That Government, we are assured, would remain wholly within the rights conferred by its sovereignty, should it declare, as in effect it has declared, every Catholic an outlaw, and trample under foot man's right and obligation to worship

In other words, the State is bound by no law.

Our own Government yields, in part at least, to this view. As long as Calles promises-and his promise in any matter is worth considerably less than a dicer's oath -to respect certain rights assessable in dollars and cents, it makes no difference whatever to the Government at Washington what other rights, infinitely more precious, he destroys.

It was this theory which Pius XI denounced when at the Consistory on December 21, he drew the attention of the world to the State without morals in Mexico. In his denunciation he will be joined by every American who holds dearer than life-or votes-the principles on which our Fathers founded this Republic.

#### The Forgotten Man

HOST of friends and defenders surrounds any murderer. He has advocates who toil strenuously in the expenditure of time and money to defend him in the courts, and to secure his speedy release if by some mischance an American jury happens to convict him.

But few think of his victim. He is the forgotten man. Fewer still raise a hand to help the dependent wife and children, made the objects of casual charity by the ruthless hand of a murderer.

Some months ago a Brooklyn man shot and killed a reputable, hard-working physician. His defense was that he did not like the physician's therapeutic methods. Without delay a tribe of defenders sprang up. They retained an imposing battery of lawyers, and recently these lawyers have secured him a new trial.

In all this activity they remained within their legal rights. But not one of them, so far as the records disclose, has moved a finger to aid the dependent wife and children of the murdered physician.

If a given case indicates that a prisoner accused of murder has been deprived of, or is in danger of losing, the least of his natural and legal rights, let the public spring to his defense. Justice demands this, for a conviction secured by improper methods may work greater havoc in the State than the murder itself. The theory that seizure for crime automatically deprives a man of all natural and civil rights cannot be maintained.

We suggest a compromise. Let not these committees of defense focus their interest in the prisoner. Let them abstain from the use of sobbing sisters and bawling brothers who for facts and logic substitute a sentimentality that is always maudlin and frequently morbid. And, finally, for every dollar devoted to the defense of the prisoner, let another dollar be used to aid the prisoner's dependent victims.

Ja

th

th

m

pa

pl

T

S

10

in

F

CO

th

vi

fo

in

CO

tr

it

ly

th

m

fo

be

be

al

la

S

ar

th

hi

bi

uj

of

pi

#### Profits and the Public Health

I N one of his amusing "Tutt & Tutt" stories of the bar and bench, Mr. Arthur Train tells of a juror who at a critical moment piped up, "Say, do we have to believe them expert witnesses? Ain't they paid to say what they say?"

The philosophy of this juror may be commended to our American corporations in general, and in particular to the controlling officials, if there are any, of the Interborough Rapid Transit Company of New York. If corporations are often poorly served by their agents, it is hardly an exaggeration to say that the I. R. T. is ruined in the esteem of the public by its authorized spokesmen, beginning with that eminent publicist, Mr. Ivy Lee, and ending with its chief of counsel, Mr. James Quackenbush. Its apologists so enrage the public that were an action of serious moment entered against the company, to secure an impartial jury would be exceedingly difficult, if

To Mr. Quackenbush, according to rumor, must be given the credit of the attempt to establish the "company union" by enjoining every member of the American Federation of Labor from aiding any of its employes in forming a free and untrammeled union. Even so solemn a defender of "vested rights" as the New York Evening Post, bewails the maladroit tactics of the I. R. T., observing that these have succeeded in one thing only, namely, in alienating the good will of the public.

But at the recent hearings before the Transit Commission, the expert witnesses for the I. R. T. fairly outdid all previous performances. One of them, agreeing that small particles of steel were thrown into the air by the subway trains in such quantities that the cars were partly coated with them, saw in this phenomenon no danger to the public health. On the contrary, he stoutly insisted that a certain amount of steel particles taken through the respiratory organs aided health. His excuse, when later brought to book, that he was "only joking" darkens rather than palliates the original offense. Does the I. R. T. consider the health of the public a matter for light jest, when millions of the poor are forced to crowd into alleged "facilities"?

At least, the I. R. T. evinces no serious concern. One Weber, an engineer connected with the well-known firm of Webster & Stone, testified for the company that, in his opinion, there was no great crowding in the cars, although under persistent questioning he admitted that the subway was no place for the "fragile and delicate."

The testimony of the City Health Commissioner, Dr. Louis I. Harris, is that the crowding is "scandalous, indecent, and a menace to health." It is also the testimony of every citizen who uses the subways. He knows that the unwillingness of the I. R. T. to provide more cars and a better schedule brings about a congestion which the Federal Government would not tolerate in an inter-State shipment of cattle.

The immediate theme discussed by Dr. Harris was the danger to physical health. A theme even graver, and so frightful in its details that it cannot be discussed in these pages, is the facility afforded by this crowding to the libertine and the pervert.

It is clear that the I. R. T. cannot disclaim all responsibility for these conditions. The natural law obliges the employer to use all reasonable means to protect the health of his employes, and by the same law the vendor of public transportation is bound to furnish a service freed, as far as he can guarantee it, from dangers to life, health, and morals. The right of the public to this protection is in every respect prior to the right of the vendor to a

The I. R. T., it would appear, appeals to the usual refuge of the corporation, lack of funds, and claims that obedience to the orders of the Public Service Commission would force it into bankruptcy.

Even if true, the excuse is irrelevant, both in law and in morals. The Supreme Court has held that a corporation must remove dangers to life and limb, even if the expense results in bankruptcy for the company. The moralist reaches the same conclusion. No corporation can be vested with the right to hazard the physical or moral welfare of human beings on the ground that otherwise it cannot make money. Should a corporation persist in maintaining this alleged right, and cannot otherwise be checked, the State is under grave obligation to suppress

But there is no danger of bankruptcy for the I. R. T. The company that cannot sell transportation in New York at a profit is so utterly stupid that it would lose money on the ice-water privileges in the Sahara. And, in respect to profits, immediate profits, at least, the I. R. T. is not stupid.

#### The Curtis-Reed Bill

HE Curtis-Reed bill or any bill establishing a Federal Department of Education will be promptly disavowed by the American people as soon as its true nature is made clear to them. The temper of the times has changed. Ten years ago, it was possible to introduce the old Smith-Towner bill which in explicit terms destroyed the rights of the States over the local schools. Today no Congressman would sponsor so crudely phrased a measure. But Messrs. Curtis and Reed have introduced a bill which, in disguised terms, opens the way to all the objectionable establishments proposed by that hoary old outrage, the Smith-Towner bill.

Their measure can hope for success only as the result of a political deal. Reports from various parts of the country indicate that despite the campaign vigorously pressed by the National Education Association, opposition is growing. The secular press is in no doubts as to the political implications of the scheme. It is not deceived by the plaintive protests of spokesmen for the N. E. A. that the purposes of the Curtis-Reed bill cannot possibly develop into Federal control. "Do our Ohio teachers," asks the editor of the Columbus Ohio State Journal, "wish to have the school dominated by politics to a far greater extent than now, to be instructed in their teaching duties by Washington politicians, to

have their very positions made dependent, as sooner or later they would be made, upon their political views and their political service?" Nor does this editor believe that the Department established by the Curtis-Reed bill would move forward with snail-like sluggishness. It would expand, "magnifying its importance" and "before long it would be demanding and probably getting a billion dollars a year and supporting a tremendous army of employes at public expense."

Similar sentiments are expressed by the editor of the Tampa Daily Times. Commenting on the appearance of Miss Charl Williams in that city, the editor remarks, "We can think of but few things which to us appear altogether so undesirable as does what Miss Williams advocates." A Federal Department of Education will result in an alarming usurpation upon the rights of the States, it will create uniform Federal standards for the local schools, it will be expensive, and it will throw the interests of the schools into the hands of politicians. Florida, the editor admits, could improve her schools, as could every other State. Development is needed, "still we insist that Floridians know better than do any others the best lines along which to proceed. . . . We are convinced that it is utterly impossible for Washington to formulate an educational program that would work well in all the States, if it did so in any of them."

When the old Smith-Towner bill was introduced, hostile comment in the secular press was rare. The tide of centralization was then in flood. Today it has ebbed. But it is not yet neap. The Curtis-Reed bill must be vigorously attacked if we are to save local control of the schools.

#### Lynching on the Wane

THE Report annually issued by the Tuskegee Institute shows a marked decrease in the number of lynchings in 1927. Everywhere throughout the South, with the possible exception of those sections in which the Klan has destroyed the American form of government, there is an earnest desire to put down this cowardly form of murder.

The statistics show that on the whole this desire has been efficacious. Public opinion has been aroused, and lynching in the South will soon be as rare as it is in Squam, New Hampshire.

Hence we trust that the various societies, drawing membership from both the white and colored races, will abandon their effort to abolish lynching by Federal legislation. Too much legislation is worse than too little. The State legislation now existing is sufficient, when enforced, and enforcement may now be fairly counted upon. From the constitutional point of view, the Dyer legislation is highly dubious. Indeed, our own opinion, stated when the bill was introduced, is that it contemplates an invasion upon the local police powers destructive of the principles of self-government which the Federal Constitution must protect and may not destroy. From the practical point of view, it is wholly probable that the methods established by the Dyer bill would seriously block the progress

of the Negro which the intelligent South is anxious to promote. Ignorance and prejudice exist in the South as well as in the North. It is not good policy to arouse them needlessly.

It seems to us that the associations working for the enactment of the Dyer bill can find a better field for the exercise of their talent and devotion. By tactful yet effective means they can strengthen the public opinion against lynching now fairly general in the South. They can support honest and fearless officials who are ready and eager to enforce the laws and to afford the protection of the State to the least of its citizens. And surely they will have a large field, larger, perhaps, in the North than in the South, if they undertake to create a more civilized and Christian attitude toward the Negro, and to arouse an intelligent sympathy for him in his progress toward higher standards of thought and life.

An enlightened public opinion, as forceful in the North as in the South, will do more for the colored race, in our judgment, than legislation, especially if that legislation emanates from Washington. The carpet-bag era—no fault of the Negro's—is still a bitter memory in the South.

#### Four Great Americans

HE week beginning January 15 is a veritable hebdomas mirabilis in American history. Benjamin Franklin, first of Americans to achieve international fame as a statesman and philosopher, was born in Boston on January 17, 1706. On January 18, 1782, Daniel Webster, greatest of American orators, and, if not a statesman of supreme rank, a true lover of his country, was born in Salisbury, New Hampshire. On January 19, 1807, Robert Edward Lee, a knight without fear and without reproach, who reverenced his conscience as his king and his God above all earthly loyalties, was born at Stratford in Westmoreland County, Virginia. On January 21, 1824. Thomas Jonathan Jackson, the "Stonewall" in the South's desperate struggle for her independence, and ranked by many as the peer in military science of his great chief Lee, was born in Clarksburg, in the mountain country of Virginia, later set off as West Virginia.

Franklin, Webster, Lee and Jackson—a glorious quartette! Massachusetts, New Hampshire and Virginia gave them birth. The blood that ran in their veins flowed from England and Scotland and Ireland. But their devotion to liberty makes them first of all "Americans." Proud that we can call them our fellow-citizens, we are conscious of their kinship with every man of whatever nation who prizes liberty above all temporal possessions, and like Walker the Kentuckian, bends the knee to no power on earth, but to God alone.

The common pattern of their lives is love of God's great gift to man—rightful freedom, liberty within the law.

May that love flame high in the heart of every American so that the nation may not perish, but grow stronger in a lasting Union of indestructible States!

Jan

dea

TO

the

CO

ho

ou

je

an

to

clo

he

W

or

T

th

th

I

## The State of Mexico Today

BISHOP PASCUAL DIAZ

N Christmas Eve Our Holy Father, Pope Pius XI, following his usual custom, delivered an allocution to the College of Cardinals summing up the events of the year which had given him the greatest grief and the greatest joy. Speaking of his sorrows, he said:

From Mexico, Russia and China there comes news of the saddest happenings, of barbarism unequalled even by the atrocities and cruelties of olden days. It is scarely credible that in this day of twentieth-century civilization, all nations viewing these things have not risen with cries of horror and execration. God knows His secret reasons why men should suffer and die for Him. We feel the need of this thought while so many innocent victims are dying ignored by the world and are being buried surrounded by a real plot of silence. These sufferers are known by God who prepares them for their ordeal. On many of them he has already placed crowns of triumph, glory and joy.

These stirring words of the Father of Christendom have already penetrated, in spite of censorship, into the ranks of my fellow suffering Christians in my native land, and filled them, if not with hope of alleviation, at least with fortitude to bear their cross. It is not often that a whole nation is called on to carry the Cross of Christ. That proud privilege is at once the boast and the agony of the Mexican people today.

I have been asked to give the readers of AMERICA, as far as is in my power, a picture of what religious Mexico is like today, as we go into the second year of persecution. Probably the best way to assist Americans to realize what the situation is like, is to ask them to imagine what their own beautiful country would be if such things happened here.

In this country, as everywhere except in Mexico, the Bishops are the center of Catholic life. To the Bishop the flock looks as to the shepherd for enlightenment, for guidance, for courage, for leadership, and for correction, for from him comes the spirit of life from the Head of the Body who is Christ. In Mexico there are few Bishops left; nearly all of us have been forcibly expelled, so that we may not be with our people in their day of trial. Those who remain are in strictest hiding, and as for one of their number, the great Archbishop Orozco of my own native city, Guadalajara, a price has been set on his head, and he must flee from place to place, like a hunted beast. Like so many others, to his sufferings in body has been added that against his good name, the false charge that he is guilty of armed treason against the Government of his native land.

Equal in importance with the Bishop, or even greater in another sense, to the Catholics of America as of every land, is the parish church. Here is the social as well as spiritual center of their lives. Here reposes their hidden God to Whom, if not in person at least in spirit, may turn their thoughts every moment of the day. The

Angelus bell three times a day, and the bell calling them to Mass, are a constant reminder to them of the greatest duty of their lives, their duty to God. In Mexico the bells are silent; the tabernacles are empty; there are no public Masses, no sermons, no confessions except at peril of death, no marriages except under the same threat, no Extreme Unction except by the exercise of heroic risks, no baptisms except at the hands of laymen. It is true that the Holy Father has given us immense privileges so that laymen can bring Communion to their fellows, and that Mass for this purpose may be said by hunted priests in a very short time. Probably this very privilege may help all to realize the true situation more than any other fact. Mass is said in Mexico, and priests and laymen have paid with their lives for saying it or being present.

What it means to have no churches was never brought out better than in the following words I recently read. They come from a hater of religion, and are spoken in mockery, but for that very reason they are the more forceful. A returned traveler from Mexico, an American and an actor, said:

Conditions here have improved vastly since the closing of the churches. It would do your heart good to stroll about the city on a Sunday. The locked and iron-barred churches stand there empty, dismal, deserted and sullen; while the people, happy and more carefree than they have been for years, are pleasure bent in their finest raiment.

This completes the picture. In spite of the evident slander on the people, this writer correctly estimates the wish which was behind the thought of the persecution.

And the priests-where are they? In every other land, they are preaching to their people, bringing them the sacraments when sick, saying Mass for their crowded congregations on Sundays, sitting long hours in the confessionals to relieve them of the burden of sin and worry, playing the part of Christ Himself among His people. In Mexico, too, the priests are called on to imitate Christ, but Christ in His hiding and in His Passion and Death. Archbishop Orozco, from his hiding place, recently commemorated the glorious names of five of his diocesan clergy who have suffered a martyr's death. I could fill this page with the names and stories of fifty others. Twenty thousand people turned out to mourn at the funeral in Mexico City of Father Pro and his three companions, done to death in the garden of the head Police Station in the Capital itself. I have recently had a letter from his religious superior, declaring on oath that he was innocent of the charge of attempted murder lodged against him. Father Pro had been ordained only two years, and was charged with distributing among the poor the clothing and food he collected from the more fortunate. In the presence of newspapermen he swore just before his

death that he was innocent, yet every dispatch to the United States carried the statement that he had confessed his guilt!

It is with the Sisters as with the priests. The schoolroom; the asylum for the aged, the poor and the orphan;
the hospital; all kinds of social work are theirs in every
land—but Mexico. There they may not wear their religious garb; they may not live in community; they may not
conduct primary schools; they may not direct asylums or
hospitals. Every American can realize what this means,
if he tries to imagine his own dioceses and parishes without the Sisters. Moreover, many of them have been subjected to grave intrusions on their privacy and modesty,
and stories too horrible to relate here have been recounted
to me.

Take away the Bishops, the priests and the Sisters; close the parish schools and the churches; deny the Sacraments and preaching to the people; subject the growing generation to atheistic and immoral teaching in the public schools—though in many States there are not even public schools open any longer, due to lack of public funds—do all this to a deeply Christian people, and you have the reasons why the Holy Father listed Mexico among the countries which caused him to grieve on the eve of the festival of Christ's birth.

And in justice to the Mexican people, I wish to state here categorically that their conduct has been magnificent. When the true history of these two years comes to be written, it will then appear that they have been acting one of the glorious pages in Catholic history.

The sympathy of our fellow-Catholics abroad has been precious to us. Mexicans will not soon forget the great collective Pastoral of the American Hierarchy in 1926. The recent words of Cardinal O'Connell are still in our ears:

... it is an overshadowing sadness that prevents our being perfectly happy when the cry of hounded Christians, hounded to death with most brutal persecution, is in our ears.

Archbishop Drossaerts, also, in a recent pastoral, used the following words:

All over Europe We found expressions of greatest horror for the religious persecution now going on unabated in Mexico, the Bolshevik Russia of this Western Hemisphere. The wanton, cruel repression of all religions; the endless list of murders and political executions, recalling the blackest days of Nero and Diocletian, making Mexico's ruler an outlaw amongst the civilized nations of the world, aroused everywhere, among all classes of people, the intensest indignation.

We have now had a new cause for gratitude, this time to the Catholic women, in the open letter of the N. C. C. W. Abroad it has been the same. Just recently the Bishop of Bar-le-Duc in Holland ordered daily prayers in the churches for the afflicted people of Mexico. In Switzerland the Swiss Catholic People's Union has just passed a resolution of sympathy and a call on all Christian peoples to do the same. In Canada a wave of indignation has been sweeping the country at a wrong which they conceived had been done with the connivance of their own Government. Latin America has not ceased to make its voice heard, and during the past year, nearly every country in Europe has done likewise.

And what of the future? Every Mexican Bishop has this consolation, that he can think of the young men he is training to be his priests in days to come when persecution shall have ceased. Some of these seminarians are being trained abroad, at Rome or in Spain; others, alas, even those who are already in deacons' orders are still scattered and in hiding. One of our great problems is to get them out and have them ordained after finishing their studies.

In closing this rapid survey I will merely recall the wonderful words of St. Paul in the Epistle to the Romans:

"Who then shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword? (As it is written: 'For thy sake we are put to death all the day long. We are accounted as sheep for the slaughter.') But in all these things we overcome, because of Him that hath loved us."

## Catholic Women and Social Service

SARAH KOUNTZ DIETHELM

A HAPPY picture of family life a quarter of a century ago revealed Dad (in those days he was familiarly known as Papa) and Mother (who was Mamma) sitting 'round the back-parlor table with the children. Dad, dozing comfortably over his paper, would rouse himself now and again to help Johnnie with his algebra, or hear the baby's spelling. Mother would busy herself with darning or embroidery. When tasks were finished there might be some music, for the children generally "took lessons"; or a game of cards, or authors, then followed night prayers, and by ten all was quiet.

Today, the night has scarcely begun at ten. The younger children are just coming in from a movie, the older are just starting off to a dance, and friends are arriving for a rubber of bridge. It seems the time is all too short for the round of luncheons, cinemas, motor rides and clubs—ah, we have arrived at the keynote of this paper, clubs!

There are a few old-fashioned mothers who say to their married daughters, "I have my opinion of club women. What kind of houses must they have? Dust, an inch thick, you may be sure, and unwashed dishes! You cannot tell me that Mrs. Brown is any sort of housekeeper, running off to clubs every day!"

While we must in all frankness admit that the club business is a bit overdone, and that the twentieth-century woman is too freely dissipating her energies, we must with equal candor face the obvious fact that a great deal of club work is an actual necessity.

Out of the Great War grew hundreds of problems, and the dynamic work of reconstruction involved mammoth duties for the Church. But the clergy cannot do all; they cannot investigate single-handed the causes underlying poverty and delinquency, neither can they better social and industrial conditions which have arisen out of the great tide of immigration. Women are needed to op-

erate the large chain of Catholic community centers that are dotting the country. They are also needed to give not only moral, but financial support to Catholic and civic activities.

Yes, woman's place is primarily in her home, but often to protect that home, she must cross its threshold. The home is the foundation of the State, and since home life is affected by remote as well as immediate environment, by education, art, literature, and by contact with both good and evil agencies, then women's ideals of purity, Christianity, and charity must be extended broadcast, in order that the reaction to outside conditions may have the right sort of influence in the home. Women's ideals have not changed in the new scheme of social-service endeavor, they are different only in their functioning.

The great handicap in our Catholic organizations is the lack of workers. In every city, the local Council of Catholic Women is hampered in its work by the absence of cooperation. There may be a membership of five thousand women who are paying dues, but the real duties of the unit must be shouldered by a limited few, who are often overworked, and frequently forced to assume two or three offices.

Yet women ad infinitum find time for the daily round of bridge. And how seriously they take this game! Sometimes it waxes almost as important as life itself. One wonders why women do not occasionally analyze their objective in life, and discover just how much recreation is involved in a game of bridge. A game in which the players are tense all afternoon, with nerves all taut. No unnecessary word is spoken, and woe to the mediocre player who is all on edge lest she make a wrong play, and arouse the ire of her partner, Mrs. —— "because you know, she's a marvelous player, just a wizard. One lucky day when I happened to play the right cards, she remarked, 'how beautifully you finesse!' and I was so thrilled, for being an inexperienced player, I had finessed quite by accident."

Tell me, can this nervous bit of femininity really have enjoyed the afternoon? And do the really high-brow devotees of auction who play as if an entire fortune were involved, think they are relaxing and getting a proportion of pleasure commensurate with the strain on their nerves?

It would be a wonderful thing if some of these intelligent and cultured women could be induced to forswear the bridge table now and again, and enlist at least a few of their "shining hours" in some charitable pursuit. Would not the happiness they could bring into some invalid's life, the moral support they might give to a worthy cause, bring them recreation of a healthier sort, a newer kind of contentment, that peace which passeth human understanding?

Many of these women would really like to engage in some philanthropic work, but do not quite know how to go about it. Some of them wax enthusiastic when the subject is mentioned, and wish to be immediately pressed into service; however, it often happens that because of lack of training these women can be assigned only to

committee work, but even committees are necessary, and if they have no time for this, perhaps they are in a position to donate funds for the training of social-service workers.

Social-service activity is as old as time. It has Biblical justification, as we read in the Acts of the Apostles, and in the Epistles of St. Paul, for even in Apostolic days there were parish visitors and social workers, faithful women who left their homes on the undulating slopes of the Holy Land, to labor with St. Peter and St. Paul in christianizing the heathens, who opened their rude, square little dwellings to give hospitality to the Apostles, to feed the hungry, to give drink to the thirsty, to sew, and to teach catechism.

We read of Dorcas, who was raised from the dead by St. Peter after she had sickened, from overwork, no doubt, at Joppa, the ancient ocean gateway to the Holy Land. A ministering angel, her tireless feet climbed many miles over hills and down through valleys to succor the needy, and to assist the Apostles in their herculean task of conversion. Sacred Scripture also refers to Lydia, "a seller of the purple," whose dwelling place became a sanctuary wherein gathered those souls thirsty for knowledge of the Master, all of whom were encouraged by this worthy woman's saintly life. The good deeds of Priscilla are also recorded. She was the wife of Aquila, whom St. Paul encountered in Corinth, after he had laid the foundations of his church at Philippi. The Bible says that nowhere else had St. Paul found so necessary the sanctifying power of "womanly devotion" as in the home of Priscilla. By reason of her unusual gifts of intellect, she was an essential factor in aiding the Apostles, and in the training of others to assist in the work which she had established. Phoebe, too, at Cenchraea, was engaged in similar work. She it was who carried the Epistle to the Romans; she was actuated by the same fervent desire to serve which was characteristic of many other apostolic women. When St. Paul bade her go forth to "labor among the outcast millions of imperial Rome," he begged the Romans to receive "Phoebe, our sister, who is in the ministry of the Church."

If the need for women as missionaries was great in those first days of Christianity, how very much greater it is at the present when conditions are so much more complex! If only one woman out of every hundred would listen to the cry of the Church for social workersand respond, how greatly would the ranks be enforced both morally and financially! It is surely not because women are lacking in ideals, in generosity or ability. It is at the door of thoughtlessness, perhaps, that the blame lies, and because many women are so helpless; they want to render aid, but do not know just how to go about it. It is a consummation devoutly to be wished that many more women will emulate the example of their Biblical sisters who labored so perseveringly in the vineyard of the Master. If they will but offer themselves wholeheartedly to the nearest Catholic community center, or identify themselves with their local Council of Catholic Women the way to social-service activity will be easy.

## The Nation in Arms

## II. Wars and Profits

JOSEPH F. THORNING, S.J.

AST week I described the latest form of military modernism which aims to conscript wealth and women, factories and men, cattle and consciences in the event of war. I also promised to evaluate the French claim that this would abolish profiteering and thus remove one of the most prolific causes of war.

The idea briefly is: "Render the non-combatant non-existent and you have eliminated the profiteer." As long as there are fat jobs left for those who stay at home and plums to be picked behind the backs of the men in the trenches, war will continue a source of profit to many and will be sedulously fostered by the war-traders and "stay-at-homers" who fatten on the blood of their fellow-creatures. In every country there exist these despicable characters who wave Liberty Bonds with one hand and use the other to pour sand in sugar for the doughboys who stand between them and destruction.

Hence the soundness of any plan which aims to give the profiteer a chance to lose an arm or a leg, to hear the laughing voices of his children but to gaze upon their happy faces with unseeing eyes, to spend long months in the rehabilitation-ward of a hospital or pace the floor of some sanatorium surrounded by the shell-shocked and mentally deranged. Make war for all, what it now is for some, a day-and-night coming to grips with dirt, disease, lifelong injury or sudden death and the profiteer will automatically disappear.

Recent developments in warfare lend powerful emphasis to France's new version of "The Nation in Arms." The next war, it is said, will be waged with poison gas and germs. Chemists, turning from new ways to support human life and utilize waste products for the benefit and sustenance of mankind, will devise swift and effective methods to poison the entire air or water supply of a nation. Biologists will pause in their efforts to prolong cell-life or to produce living protoplasm and will strive to strangle life at its source by unleashing millions of microbes that will attack the vital fluids of the spine or tear down the delicate membranes of lungs and heart. The test-tube and microscope loom up as the "Big Berthas" of the future.

Gas was barred in the Great War, but when one side became hard-pressed it resorted to its use. Necessity is an argument with which all are familiar. Proscribing new and more deadly forms of destruction has always been a rather dubious process. It is too much like trying to curb a forest fire by posting "Keep Out" signs. The arquebus and gunpowder, unless I am badly mistaken,

were once taboo. Even the strong influence of mailed knights could not make the proscription effective and feudalism fell with that failure. Where can we point to one military engine of proved efficiency that was ever abandoned? Crises of humanitarian feeling during time of peace have done little to mitigate the horrors of war. Witness the losing fight that has been waged upon the submarine. All the weight of diplomatic pressure in the United States and England could not so much as secure acceptance of the Root resolutions. On the other hand governments are continually experimenting with high explosives, swifter cruisers, and bombing planes of greater capacity.

Will not these changes have some repercussion upon "The Nation in Arms"? Read the statutes of The Hague and see how many refer to the protection of non-combatants on land and sea. Remember the shock with which the world received the news of the sinking of the Lusitania or the execution of Edith Cavell. Yet with death raining from the sky in the form of gas and germs, will not war obliterate the time-honored distinction between combatant and non-combatant? If every shop or factory is a potential fort or munition-works, does it not become ipso facto a military target? If men, women, and children are inducted into the service, regardless of age, occupation or condition, are they not the natural objects of what has been well styled "third-dimensional warfare"?

The last war was an endurance contest between conflicting armies; may not the next one be a death struggle between whole peoples? Bombing planes will have as objectives, not only docks, arsenals, munition-works, and barracks, but warehouses, grain elevators, farmhouses, homes, and cities themselves. We had just a faint hint as to what may be expected in the bombing of Paris and London. The humane prescriptions of international law will remain on the books, but there will be no fit subjects for their application. What force, for example, would the following excerpt from The Hague Air Warfare Rules of 1923 have except as edifying reading matter: "Aerial bombardment for the purpose of terrorizing the civilian population or destroying or damaging private property not of a military character, or of injuring non-combatants is forbidden."

How shall we determine what is the civilian population? All are on a war footing, doing a soldier's work for a soldier's pay. What becomes of the term "private property" after the government has appropriated the nation's resources? Is the jewelry factory, that is equipped to

manufacture time-fuses, property of a non-military character? What differentiates the farmer who grows grain for the government from the commissary officer who distributes it at the front? On what grounds shall we call the taxi-girl a non-combatant? In fact what would better serve the purposes of the High Command than to drive the workers in foundry and supply stations from their posts? Will not acts of the most ruthless devastation be justified on the score of ruining an enemy people's morale?

Here we have a strong argument for the new system of universal conscription. It is the sword of Damocles suspended above the neck of peasant and capitalist alike. War is no longer the affair of those who go out to meet the enemy in a carefully restricted theater of war but the concern of each and every citizen of the State. There are no longer any "zones of quiet" where the profiteer can do his buying and selling while the ordinary taxpayer runs the risk of battle. It may even come to pass that the safest spot in the world will be a shell hole in the heart of No Man's Land.

But perhaps the war trader will establish residence in a neutral country and ply his nefarious business from foreign shores. Listen to Marshal Foch speaking to a correspondent of the *Weekly Dispatch*, July 10, 1927: "The next war will a world war. Almost every country on the globe will take part in it. Not only the entire manhood of the nations, but the women and children as well will be involved."

No doubt there will be mule dealers and draft dodgers in 1955 just as there were in 1918, but those who escape the common burden will be comparatively few. And then when all have felt the pains of war there will ascend from the hearts of men, women, and children a cry for surcease of combat and a return to the justice and charity of Christ.

Even better, they might study the shadows which great events throw before them and examine new theories of attack and defense in relation to their own lives and happiness. If, as one French Socialist Deputy put it, from now on "Every citizen is a soldier on leave," these same citizens might ponder what part will be theirs when another Serajevo kindles the spark that enflames the world. If self-preservation is still the first law of nature, it should prove a powerful deterrent for anything like provocative armament and a strong motive for governments to give to other nations their due. It should curb national pride and unhealthy nationalism. It should teach respect for the rights and immunities of others. It should be a lesson in self-restraint and moderation. It should lead the individual citizen to scrutinize the acts of his representatives in their relations with foreign Powers and no longer regard the field of diplomacy as foreign to his interest or safety. For it is best to learn these lessons from the trend of events before experience brands them into one's consciousness with a hot iron.

To the question, "Will universal conscription take the profit out of war?" the writer answers, "Yes, if it doesn't take the life out of living."

## The Apostolate of the Cops

F. EDGERTON BARRETT

IF a Philadelphian were to cast about for a sub-title to the Quaker City, he might hit upon one of its marks, "The City of Firsts." For Philadelphia, the first capital of the United States, gave birth to other "firsts" which are of history. It is now beginning to boast of still another "first," which has recently come into existence, the League of the Sacred Heart for Catholic Police, Firemen, and Park Guards.

To some it will be just another society. "What, another movement?" they will ask. But to those on the watch towers it is an organism giving promise of marvelous structural growth and providential design. It will uplift and sanctify, despite the abuse of these terms in certain quarters, a public body essential to the welfare of every community.

The idea of banding classes together, of associating fraternity members of the same profession or craft, of business men with business men, cannot, by any stretch of the imagination, he considered novel. It has become a fetish in America and has been going on elsewhere with varying success since the dawn of creation. But in the objective, one has a suspicion that motives of profit or social aspiration have been responsible for some such organizations. Beyond a common impulse to be gregarious, judging from results, some of these vereins have no purposeful existence.

What is this new first, then? It can be described in the old manner of telling what it is not. It is not a movement in the vast procession of herd societies, hap-hazardly existing for no conscious end. It is not a social club. In it no aggregation of the boys who will slap each others' backs to provide cackles for the readers of the American Mercury. It is not a forum wherein bad dogmas will be broadcast in the name of religious liberalism, which usually means religious indifferentism or worse still, ignorance, as the utterance of certain performers that one religion is as good as another, or that "we'll all get there eventually, even if we choose different routes."

But Macaulay's traveler could understand what the League is. If he were to forsake his historic vigil awaiting the crumbling of London Bridge, fly overnight across the Atlantic Ocean, and perch upon one of the balconies of the Free Library of Philadelphia, on a Sunday morning in June, he would see a strange sight attended by many thousands of people.

He would behold, in Logan Circle, a great altar towering into the air. He would see a picturesque baldachino lift its fronded heights skyward. Music and oratory would be clearly brought to him by loud speakers. (If he didn't make the journey he could tune in from London Bridge.) He would see five thousand police, firemen, and park guards kneeling in reverent adoration on a pavement newly swept with early-morning rains. Presently priests would move about among them and distribute the Sacred Host. He would see these uniformed guardians of public safety in most intimate communion with their Lord and God, making public profession of the dogma which once shook the very towers of his habitat, the Bridge.

There could be no mistake then, for the traveler, about the League of the Sacred Heart for Catholic Police, Firemen, and Park Guards.

The League is of the very fiber of revealed religion. It is an organization unique in form, in its definite form, in contrast to the perversions it might have simulated in an age of Laugh-a-Day clubs. It takes upon itself the appearance of an instrument of Providence in the work-aday world.

Apart from private devotions and the fostering of the League in the various headquarters of each unit of the forces, the members meet together on the Friday within the octave of Corpus Christi for the annual reception of Promoters, and again on the Sunday immediately following for the corporate reception of Holy Communion at a Solemn Military Field Mass. The reception of Promoters is held annually in the Cathedral, although that vast edifice is scarcely able to accommodate members of the League, and the Mass is sung in the open air in the picturesque precincts of Logan Circle and the new Parkway Boulevard.

Before the reception the annual parade is held. The close observer, or Macaulay's traveler, might find food for thought in the parade. It has an objective, the church. It is not the kind of parade in which participants march all day and then go home sorrowfully because they have no more streets to traverse, like Alexander, forlorn for worlds to conquer. The parade is merely incidental. It walks less than a mile in order to allow the participating units to enter the Cathedral with some semblance of order. Its banners are the emblems if nation, State, and city, with the League standard occupying a leading place. Significantly these are placed within the sanctuary.

A priest in the pulpit administers a solemn oath to that immense gathering. "Do not take it, men," he says, "unless you can keep it." It is not the kind of oath that the Klansman would believe a priest administers. It is not to bring Al Smith to the White House or the Pope to Muncie, Ind., or Little Rock, Ark., but to support the Constitution of the United States. Neither Pope nor priest gets a mention. The Church, which is so reluctant to allow its members to take an oath, lends a great edifice for that purpose and gives a priest to its ministration!

By this time, if he stayed in the vicinity long enough, the traveler would have ascertained the purposes of the League. He would have found out that it is a constructive force for the sanctification of its members, and thus sanctifying them, inculcates also the duty of faithfulness to God and country. It is a consecrated lay apostolate; a new order of knighthood in shining armor with swords uplifted against the enemy lying in wait—and for the public servant there are many. Reminding them of their duties, obligation is placed upon the members of the League by the Church to support with all their manhood lawfully constituted authority. Laying primal stress on

loyalty to God, the Church then administers the oath of fidelity to His executors of the law. And then because the simplest souls often see the greatest light, they join in public profession of their Faith, in kneeling at the feet of God's anointed to receive, in view of the whole world, the Body and Blood of their Divine Patron.

The League of the Sacred Heart for Catholic Police, Firemen, and Park Guards might not have been a League, paradoxically speaking. It might have been any other form of organization. William J. Ryan, its founder, might have conceived a luncheon club, or a Catholic Cops' Outing and Beneficial Association, or a Society of Uniformed Paraders with community sings. But a very wise Providence must have been in the offing when the organization was founded. It went right to the very Heart of Christ and took Him for its Patron, or rather, in Divine benignity, He may have adopted its members as his own.

Going if not gone, are the days when the police could be spoken of as grafters or shakedowns; passing is the day when the Irish cop will be the butt of contemptuous ribaldry. In becoming associated with the League, the police have been dignified as no other power could dignify them. One could smile at a cop delivering an oration "with both feet on the ground" but not at a thousand of them kneeling before Christ.

Although but a few years old, the League has already its victories in reclamations and conversions. At the last Field Mass there knelt three policemen, converts, to receive their First Holy Communion. The Chief of Detectives of a large New York city was received as a Promoter, to found a similar organization in Buffalo. Already the movement has gained momentum in other large cities and in the not distant future it will be established as a national cult.

The longer a city is without a League for its Police, Firemen, and Park Guards, the poorer will that city be. No other element of the population, according to one of the speakers at the Field Mass, could produce such a spectacle. Certainly those who have the welfare of the nation at heart should soon come to the belief that in such organizations the one hope of America lies.

#### SUPER CANDELABRUM

That old Saint Martin of the Roman road,
See what a candlestick upholds his flame!
Time has snuffed out how many a shining name
Since first in the Gallic dark his taper glowed.
Under the bushel of the centuries

Kings and fair princes sputtered out and died, But down the years, Martin of Tours will ride, His half-coat, like a pennon, in the breeze.

There is a road straight into early France

That parts time like the cloak cut by the sword

A knight swung once, a stroke that leveled death.

Beside it tower the woods of old romance,

It finds at night the castle of my Lord,

And on the chart God made its name is Faith.

CHARLES L. O'DONNELL, C.S.C.

## Where They Are Going

G. K. CHESTERTON

(Copyright, 1928)

A MONG the thousand forms of thoughtlessness that go to make up what is called free thought, there is one which has amused me very much lately; a confusion that is also a contradiction. Reduced to its real elements, as its supporters would certainly never be able to reduce it, it is something like this.

A man says that he himself and the whole world (and he often makes another slight confusion between the two) are always advancing step by step; and are always agnostic about the next step. Yet they are absolute and positive upon the point that the next step cannot be a step on to sacred soil, or what we should call solid ground.

So far from saying that all roads lead to Rome, they lay it down as a fixed infallible dogma that no roads can possibly lead to Rome, even while as loudly asserting that they do not know where any of their own roads lead. Their own roads, by their own description, go winding about with every conceivable or inconceivable new curve or deflection; but they cannot possibly point to the central city of our civilization even when thousands who have traveled on those new roads have actually already arrived at that ancient place.

They perpetually assert that nothing is final, that nothing must be finally accepted; but by some queer taboo, certain things must be finally rejected. Though everything in the future will be right, we cannot form the faintest notion of what our descendants four hundred years hence will think right; but we are bound to accept beforehand anything they choose to adopt. And though everything in the past was wrong, we are bound to believe that our ancestors four hundred years ago were right, and we are forbidden to show any curiosity about anything they chose to throw away.

I found some amusing manifestations of this muddle in a new weekly paper called the *Outline*, and especially in a sort of spiritual autobiography contributed by somebody calling himself "An Enquiring Layman." I need not say that he prides himself on being evolutionary; it is not too much to say that he prides himself on being

He is full of this rather curious variation of nature worship, which is not so much the worship of the sun or the worship of the thunder-cloud, but rather the worship of the fog. I rather fancy that this sort of fog is largely a London fog, and has little to do with those cleaner mists of doubt that cling to the heathen parts of humanity, as natural mists cling to the hills. But, anyhow, he is one of those for whom the future is like the fog, but who yet worship that fog, progressing hopefully but cautiously through it, and giving a more laborious if less logical version of "one step enough for me."

Very well; that is his affair; anyhow, that is his agnostic

religion. But you would think a man so happy as to go on hoping, without knowing where he is going, would admit that he might conceivably go where many others have gone. But when he begins to talk about people who differ from his religious beliefs, or rather his religious disbeliefs, his vague and yearning voice suddenly takes on an accent of most acrid and arbitrary intolerance.

He mentions Mr. Sidney Dark, the distinguished literary critic, who had made the exceedingly sensible remark that one who denies the Creed may be an Anglican Bishop, but he is not a Christian. The "Enquiring Layman" suddenly ceases enquiring his way of everybody, and begins to snort and scoff and snarl at Mr. Dark as something incredibly aged and senile and of merely "antiquarian interest."

As a matter of fact, of course, Mr. Dark is nothing like so aged and antiquated as the Enquiring Layman himself. Everything about the enquiring gentleman smells of the dust and cobwebs of forty or fifty years ago, from his first article about Gladstone and the Gadarene Swine to his last article with a portrait of Lord Balfour in his youth.

The very title of "An Enquiring Layman" dates him disastrously. It dates him exactly as a letter signed "An Escaped Negro" would date the African as writing before Negro emancipation. It implies a world in which there was supposed to be a clergy controlling the religious life of the whole community, with here and there a layman timidly taking his nose out of his prayer book to enquire.

Today the world is swarming, not to say wriggling, with enquiring laymen; and those who are not enquiring laymen are mostly those who are too sceptical to enquire. Mr. Sidney Dark is an Enquiring Layman. I am an Enquiring Layman. I am quite as Enquiring as the gentleman writing in the Outline. I am also quite as Lay.

What is puzzling is that he pays no attention to those equiring laymen who say they have found an answer to their enquiries. The moment they say that, he calls them old and crumbling antiquities. Now, it is raving nonsense for anybody, let alone this venerable Victorian, to call Mr. Sidney Dark a crumbling antiquity.

Mr. Sidney Dark is probably a man much younger than the Victorian, and certainly much more modern. He is not only an acute critic familiar with all the latest literature and philosophy; he is also a very active and energetic man of the world, editing libraries and managing literary business of the most practical sort. He is also, I believe, a sincere sympathizer with the sacramental movement in the Anglican Church; or, as he would put it, with Anglo-Catholicism. He has reached that position,

or that sympathy with that position, by advancing quite steadily along the newest roads by the most modern methods.

But the point of it is, the joke of it is, that the Enquiring Layman of the *Outline* does not profess to know where those new roads will lead. He only protests furiously that they must not and cannot lead where they are actually leading men like Mr. Sidney Dark.

The Layman represents himself as groping and growing in hope as he passes from the early works of Lord Balfour to the first suggestions of the late William James; and by his own admission we leave him (as he would say) still going on towards the light or (as others might say) still groping in the dark.

His whole position, so far as he has anything so final as a position, is expressed in the sentence, "At any rate, that is as far as I have got." We can have no quarrel with a man who can say with candor and humility that this is as far as he has got. But might not humility suggest to him that it is just barely possible that Mr. Sidney Dark has got a little further? And may not I and many other Catholics utter a most sincere prayer that he may get a little further still?

Anyhow, this must be noted down as one of the modes of ignorance and illogicality with which we are called upon to deal in dealing with our critics. It is the attitude of those who absolutely assert that there is no finality; and yet assert that there is a negative finality that applies to us and to nothing else. They accept everything and refuse something; they refuse to listen to reason if it requires them to listen to Rome.

There is nothing reasonable about the layman's horror at Mr. Dark's statement; there is nothing unreasonable about that statement.

It is at least a tenable proposition that a Christian is one who believes the Christian creed about Christ. If it is not, would the layman oblige us with his own absolutely self-evident and unanswerable definition of a Christian?

Of course, a man might go on thinking along a line which led him to leave off believing the Creed. So he might go on thinking on a line that led him to leave off being a Christian, or wanting to be called a Christian. If he is passing along an indefinite path through infinite changes, why should he not leave Christianity behind as he has left Creeds behind? Any logical person considering Mr. Dark's question would at least give his own answer to the question. But the Enquiring One goes on enquiring; it is so much easier than answering.

I have taken this one example in passing, out of popular journalism, without any desire either to exaggerate its importance or to show any disproportionate hostility to its exponent. There is much in his memoir that is historically interesting, and his limitations are only the limitations of thousands calling themselves liberal theologians. But when these earnest evolutionary seekers after truth start calling real live people ruins and rubbish heaps, it must really be broken to them, gently if possible, that the respect we are all ready to show them is partly a respect for old age.

#### Education

## College Curricula

NICHOLAS MOSELEY

TWO facts seem to be responsible for the present demand for a multiple curriculum in our colleges. One is that this is an age of specialization, and the training schools for specialists demand more and more from their candidates for admission. Thus it is not enough now for a freshman in medical school to have his B. A. or B.S.: he must have had special courses in biology and chemistry and sociology. So we have what is known as the "pre-medical course." The graduate departments of divinity, law, philology, education, and what not, do the same thing. This signifies that the graduate school has pushed its way back into the undergraduate school, with a consequent increase in the courses which must be offered there.

The other underlying reason for the multiplication of courses is that this is a practical age, and that a student (or his parents) wants courses which will have an immediate practical application, courses which can be measured in dollars or in position. In either case we have gone far from what Cardinal Newman called "knowledge for its own sake." Be this as it may, the simple curriculum has passed, not to return until we have an increase and redivision of the time allotted to education.

The new situation has brought an important and fundamental problem. Briefly stated it is this: what students should take what courses? The student himself cannot be expected to solve it for his own best good, and so it faces those of us in whose power it lies, through persuasion or requirements, to steer him.

Time obviously limits the number of courses that a student can take. Even the high-average student of undergraduate age should not undertake more than forty-two hours of mental labor each week, and he might well take less. As courses are usually run, each hour of recitation requires from an hour and twenty minutes to two hours of preparation. This means that the best student cannot take more than eighteen hours of recitation a week, and the average student must take fewer. Moreover, the better student will find extra work to do in connection with each assignment, and so, if he is to get a maximum of benefit out of each course, he cannot afford to take the maximum of eighteen hours.

If this is an accurate limitation of time—and experience has shown that it is not far wrong—it means that in a four-year course a high-average student can fit in twenty-four three-hour courses, and an average student twenty. At most colleges there are open to undergraduates studying for the B.A. degree at least twenty fields of instruction: art, biology (zoology), botany, chemistry, economics (sociology and government), education, English, French, geology, German, Greek, history, Italian, Latin, mathematics, music, philosophy, physics, psychology, and Spanish. Each of these fields has subdivisions and each subdivision has ramifications. Obviously it is

impossible for a student to take every course in the college catalogue, and were it possible it would probably be undesirable. Thus we come back to our original question: what student should take what subjects?

Even if we were possessed of tests, psychological or biological, which would show the student's innate tendencies and abilities, we would still be faced with the factors of the student's own desires, ambitions, and opportunities. In lack of such tests, we must fall back on an old method: experiment, or more accurately, trial and error. This method is wasteful, but valuable even when a student thinks he knows what he wants to become. Many an undergraduate who thought he wished to follow the parental footsteps as a stockbroker has been led by a course in biology to become a doctor.

Inasmuch as it is impossible for a student to take even one course in every field and still have time to devote to his specialty when it is discovered, it becomes necessary to group the subjects in some way. Out of an infinite number of possible combinations the following suggests itself as simple and useful: natural sciences (biology, botany, chemistry, geology, physics), social sciences (economics, education, psychology), languages (ancient and modern), English literature, history, and philosophy. This leaves out art, mathematics, and music. Presumably students with artistic or musical genius will have manifested it before coming to college. In mathematics they will have had all necessary grounding, and if they discover that they are to choose a field in which higher mathematics is a necessity, they can then take it up.

To take one course from each of these six groups not only tests the tastes and abilities of the student but also broadens him by demonstrating something of the extent of man's knowledge and ignorance, and so of man's Specifically, the natural failures and opportunities. sciences introduce him to concepts of natural forces and laws, and of the vast extent of space and length of time. The social sciences show him the problems of community life. Foreign languages, through their literature, destroy provincialism. English literature, by bringing him into immediate contact with the ideas of great minds, forces him to increase his range and to form some judgment of his own ideas. History, by holding up for his examination periods and movements, shows him to himself as a part of the whole. Philosophy trains him in abstract thought, and above all, by making him grapple with the mysteries of the universe, induces a healthy distrust of hasty opinions.

In some of these groups a particular student's character or ignorance may make it advisable for him to take several courses. For instance, no one can do advanced work in any group without a working knowledge of at least French and German, and in most groups a similar knowledge of Spanish and Italian, and frequently of Greek and Latin is desirable. Secondary education in America ignores foreign languages to such an extent that it generally devolves upon the college to supply them. Not that the college always does. One great reason for the general superiority of European scholarship and culture is that

the Europeans have recognized the necessity and value of knowing foreign languages, both ancient and modern, whereas our average American college graduate has little Latin, no Greek, and rarely more than one modern language other than English.

Of course many a student comes to college with an excellent background in the languages, and in some cases with a well-rounded general knowledge. In any case, after he has taken a course in each of the above six groups, he and his faculty advisor should have some insight into his particular desires and abilities. They can then intelligently plan his subsequent courses. Here there are two things to be considered: that due weight be given to cultural courses, and that considerable time be given to one general group.

"Cultural courses," by the innate meaning of the adjective, signify those which will enrich, that is, broaden, the student. Thus economics will cultivate the student whose main interests are literary, and English will cultivate the student whose main interests are scientific. In either case the cultural subject will also be disciplinary, that is, it will require close application to a study beyond one's ordinary interests and so give experience in the exercise of will power and in hard work. It is important that the student choosing courses grasp these ideas. Too often courses are advised and elected because of a vague opinion that they are "disciplinary" or "cultural." For instance, the Classics long protected themselves against the advocates of English by claiming great merit as disciplinary studies, and now English is protecting itself against the advocates of science and education as being cultural. Not that English really needs protection. It is one of the phenomena of the modern system of free election that students flock in ever-increasing numbers into the courses in English, regardless of needs or ability. This is probably because it is the line of least resistance. Even courses known to be difficult present no unknown terrors to the student. He does not have to learn a strange language or a set of strange terms; he is not confronted with a new method, and he is certain, in the range of English literature, to find some courses of particular interest. As a result, our English courses are clogged with misfits, who deprive the student with literary ability of his chance for exceptional instruction, and who themselves forego courses in other fields from which they might derive greater benefit.

It is important to allot considerable time to one field in order to develop a body of information that will become a permanent possession. It is the common experience of the average student that he forgets theories and facts learned in isolated courses, no matter how well he knew them at the time. The reader may test this by trying to recall a method in algebra, the contents of an essay, or the outstanding features of a period of history which he knows that he once knew well. On the other hand, knowledge which is put to service over and over again becomes permanent, and if a student is allowed to spend much time in one field, he acquires an intellectual interest which will enthrall him regardless of his life-work. Moreover it is only after much preliminary work that we are able to do advanced and independent work, and only by independent work can that priceless asset, intellectual curiosity, be cultivated.

To sum up: the curriculum should afford a large number of courses in various fields and of various grades of difficulty; the student should be required in as far as possible to sample the various types of knowledge; he should be required to fill the conspicuous gaps in his early training, and to do extensive and independent work in a field congenial to him.

## Sociology

## After Eight Years

JOHN WILTBYE

ID you ever taste beer?"

"I had a sip of it once," said the small servant.

"Here's a state of things!" cried Mr. Swiveller, raising his eyes to the ceiling. "She never tasted it— it can't be done in a sip."

This bit of conversation in the early Victorian style was followed by action equally Victorian: Mr. Swiveller, bidding the small servant to mind the door, forthwith repaired to a public house. He returned shortly with a boy who bore in one hand a plate of bread and beef, and in the other a great pot, filled with some very fragrant compound, which sent forth a grateful steam—

"What was in the great pot?" some one may inquire, forgetting his Dickens.

Grateful for this mark of intelligent attention, I hasten to reply that the tankard contained choice purl, made after a particular recipe which Mr. Swiveller had imparted to the landlord at a period when he was deep in his books and desirous to conciliate his friendship—

"But what is purl? Speak in American, please. You prate 1840, and this is 1928, or eight years after the rise of the Giant Volsteadism."

Premising the hope that it is lawful to cite a definition, not with the intent to urge violation of the Volstead Act, but merely to contribute to the diffusion of knowledge, I quote obligingly from the Oxford Dictionary: "PURL: a) Formerly. A liquor made by infusing wormwood or other bitter herbs in ale or beer. b) Later. A mixture of hot beer with gin (also called dog's nose) sometimes also with ginger and sugar; in repute as a morning draught."

"Very well, then. I hope you escape the attention of the Prohibition Unit. But do not be more tedious than absolutely necessary. Graduate to your moral."

I will, for it is indeed weighty. Thereupon the Richard Swiveller before mentioned, did carry this mixture of hot beer with gin, or of hot beer with ginger and sugar, into the presence of the small servant, to be cited hereafter as the Marchioness, and after inviting her to consume the bread and meat, reached her the tankard and bade her "Take a pull o' that!" And so between them the great pot of purl was entirely emptied.

But the Marchioness, although introduced to purl at an early age, did not descend into a drunkard's grave, as they all do in our American story-books, nor did Mr. Swiveller go over the falls. On the contrary, Mr. Swiveller foreswore the flute and the vision of Miss Sophy Cheggs, (or was it Wackles?) sent the Marchioness to school under the name of Sophronia Sphynx, and when she had turned nineteen years of ago, as pretty a little dear as ever cheered your heart (I am sure she was!) she married Mr. Swiveller. Lest you deem this a melancholy fate, directly traceable to the mixture of hot beer with gin, let me inform you that forever after they lived happily in a little cottage in Hampstead which had a smoking-cottage in its garden.

But all this happened about the year 80 B. V., and also in England. I hope Mr. Thompson of Chicago will forgive me for saying that it might happen in England again; or in any country, for that matter, which has not cursed beer and ale and gin and other creatures given us by a good God, on the fantastic theory that any use is an abuse, or, at least, the proximate occasion of abuse. It's a mad world, my masters, when the unco' virtuous are able to deprive us of our frugal cakes and ale. But there are protests.

Out in Illinois, a State which while laboring under the burden of municipal, State and Federal prohibition acts, is yet proud to honor such eminent citizens as Mayor Thompson, Frank L. Smith, "Bath House" John and Hinkey Dink, the State Attorneys Association held its annual Convention a few weeks ago. After an "uproar," in other words, after a discussion of Prohibition. these learned gentlemen agreed that Prohibition should be enforced. "I've never lost a liquor case before a jury," said Prosecutor Abbott, of Kane County. "I've done it by telling them first that the Eighteenth Amendment is the most damnable law ever passed, and that it should be repealed." A frank, but somewhat perplexing person, is this Mr. Abbott. "We all know who the prohibition-law violators are," he continued. "I don't patronize any-in my county. But Cook County is conveniently close, and sometimes on a beautiful moonlight evening, it's a nice trip over the county line. The only objection I have is the exorbitant price charged. It's ridiculous to pay twenty-five cents for a small stein ofwell, never mind."

I am inclined to think that Mr. Abbott's attitude is reflected in a larger number of Americans than that of Prosecutor Brearton, of Carroll County. "Rot-gut booze is undermining the nation," said this gentleman, "and the sooner the snake of liquor is stamped to death the better for the country." He neglected to add—what he probably thought—that this snake poisons the wheels of progress by the fangs which it casts from its upas-like eye. But all is well that ends well, and ultimately even Mr. Abbott, he of the moonlight-flitting habits, agreed that somebody ought to enfoce prohibition. We can all agree on the general and useless conclusion that something ought to be done, not merely in Illinois, but throughout the United States after eight years.

It is not on record that cities have closed their jails or any States their penitentiaries, since January, 1920. As for the Federal Government, Mr. Arthur Sears Henning writes in the Chicago Tribune for December 29, 1927, "More and bigger Federal prisons to house the convicted prohibition and narcotic drug laws violators have become imperative necessities." In the last ten years, the population of the country has increased 20 per cent and the Federal prison population 110 per cent. "Since prohibition, the number of such offenders [against the narcotic laws] has increased by leaps and bounds. This result was predicted. Numerous authorities contended that prohibition of intoxicants would drive an ever-increasing number of persons to seek satisfaction of their craving for stimulants by indulgence in narcotic drugs."

Whatever the accuracy of Mr. Henning's conclusion, one thing is clear: the claim of the Prohibitionists that Prohibition would gradually empty our jails is absurdly false. Prohibition shows no sustained tendency to empty them. It shows no tendency to check the growth of crime among the young. It shows no tendency to decrease the number of deaths by alcoholism. New York City's steadily growing alcoholic death-rate is so shocking that, according to the famous alienist, Dr. Menas S. Gregory, of New York, the physicians in such rum-infested districts as Berlin, Vienna, Paris and London, are unable to credit it. The Moderation League, which includes among its directors such men as Dr. Pupin of Columbia, Haley Fiske, of the Metropolitan Life Insurance Company, Newcomb Carlton, of the Western Union, and Dr. Pritchett, of the Carnegie Foundation, reports that its latest complete figures, those for 1926, show a steady rise in alcoholism, reaching a peak in 1926, and lists "drinking among boys and girls" as "the most distressing result of the Volstead Act." Dr. Charles A. L. Reed, of the University of Cincinnati, and former President of the American Medical Association, reports that in the period 1920-1927, "65,000 persons, or 15,000 more than died in France during the war, perished in the United States from poisonous and impure liquors." The deathrate would be lowered by subjecting alcoholic liquors to chemical analysis, and a number of chemists offer this service in New York and other cities. But the chief of the Prohibition Unit has ordered these chemists arrested, possibly on the theory that people who desire to drink alcoholic beverages deserve death by poisoning.

But the worst effect after eight years of Volsteadism is the steady growth of disrespect for the principle of authority. An enactment which millions of Americans despise as the embodiment of petty fanaticism is supported, technically, by all the Federal authority which proscribes treason and rebellion; hence authority itself is identified as fanaticism, and as such is despised.

Next to this in the scale of evil is the prevalence of drunkenness among boys and girls. America has repeatedly stressed this unhappy fact, urging the formation of voluntary total abstinence societies for the young.

The only hope of reform lies in the repeal or amend-

ment of the Volstead Act. This, however, cannot be effected until the cities are allotted their proper representatives in Congress and the State legislatures. The "rotten borough" system now prevailing gives the rural districts a preponderance in Congress forbidden by the Constitution, and enables them to subsidize the hypocritical farce of Volsteadism over the protest of the cities and the more populous districts. By 1930, the reallotment made mandatory by the Constitution should be in force, and then the downfall of Volsteadism which began on January 17, 1920 will follow.

## With Scrip and Staff

THE main trouble with the Pope, according to a paper by the late Prof. Gino Speranza, published in the January Forum, seems really to be that he attends strictly to his own affair of governing the Church, and keeps out of national entanglements. Hence he cannot be accepted by those, who, like the Fascists in Italy, place nationality before all. Professor Speranza's quarrel, of course, is the trite one concerning the Pope's sovereignty. Suppose an American Cardinal became Pope? Then he would be a real sovereign, and that is something highly unfit for an American citizen.

Just why the rest of us should be so disturbed because one out of a hundred million Americans might really become a foreign potentate is not clear. Most people would find it romantic and interesting. However, the Pope, even if he were an American, or ex-American, would not be—as has been pointed out repeatedly—a "foreign potentate" or foreign sovereign in the sense which the Professor means. His basic, essential sovereignty is spiritual. Whatever temporal sovereignty he may claim is but the minimum necessary to carry on the spiritual office that has been entrusted to him.

In a brief reply to Professor Speranza's article, Mr. L. J. S. Wood, Roman correspondent of the London *Tablet*, who has also just died, put the matter in a nutshell:

The sovereignty of the Pope arises inevitably out of the charge put on him, that of the salvation of souls, ensuring the preeminence of the law of God—which is the same thing really—He having put man here for that purpose. You are either sovereign or subject; you cannot be both, nor is there any intermediate stage. To do his work, which is God's work, the Pope must have complete, that is sovereign liberty and independence of any subjection to anyone or anything. It follows, to come to the point indicated in the heading of the article in question, that if Cardinal O'Connell, for instance, citizen and subject of the United States, were elected Pope, he would cease to be subject of any earthly power, he would be sovereign, albeit spiritual.

For even those who do not believe that the Pope's office comes from God, can and must recognize the fact of his spiritual rule over so many hundreds of millions of souls, and the fact that such a rule must in some way be recognized, if harmonious relations are to be maintained with those who do acknowledge his authority. Such a recognition, for instance, has been shown by the Republic of Lithuania, in its recent Concordat with the Holy See; and is being shown today by Protestant as well as Catholic nations.

gi

the

Such a spiritual sovereignty, however, is entirely different from that which he may or may not exercise over the bit of territory that would be the place of his residence and the seat of his government. The Papal flag, which so disturbed Professor Speranza, is the symbol first and foremost of the Pope's personal, spiritual sovereignty, which nothing can deprive him of. Surely no one can accuse the Protestant historian Guizot of "papalism"; yet eighty years ago he wrote: "That which truly constitutes the pontifical State is sovereignty in the spiritual order. The sovereignty of a little territory has the sole purpose of guaranteeing the visible independence and dignity of the spiritual sovereignty of the Holy Father."

To quote again Mr. Wood:

Regarding "territoriality." Sovereignty must rest on something; to be effective it must have something as a basis. Moreover the Pope's liberty and independence must not only be complete but must be apparent to the world. He cannot appear to be subject to anyone, either to an individual or to Italy.... A Pope, sovereign of a certain territory, has that as sign, basis of his liberty and independence; he is not subject. He must have something [in order to exercise his office freely]. If not that, what else?

It is only by freedom to exercise his own spiritual office that the Pope wields his Christ-like influence in the modern world for peace amid the strife of national interests and jealousies.

GREAT deal of the anxiety shown by our hundredper-centers over foreigners and things foreign would cease if they could see how true Americanism, thorough loyalty to American ideals, can yet be combined with a love for the Old World culture and traditions that have been left behind. The hysterical fear of the "hyphen," which so beset us during the World War, is now a thing of the past, though it may occasionally be resurrected by some alarmist, as Prof. Roy T. Garis, of Vanderbilt University, writing in the January Scribner's, who sees the country still menaced by secret German conspiracies, and warns us that only the North Irish are really safe: probably because County Antrim, County Monaghan, etc., are supposedly Anglo-Saxon. He finds complaint- and rightly-in the increasing tide of Mexican immigration; but is discreet enough not to inquire too closely into the events that are driving them here at the rate of some 60,000 a year.

The Professor does not include either Czechs or Slovaks among his "desirables"; their virtues are, after all, more of the homely, old-fashioned kind: industry, sobriety, kindliness, etc., which may not fit into his particular prescription. However, whether they satisfy such captious critics or not, both of these peoples have been giving considerable thought of late to the problem of keeping the good brought from the old home while pledging full loyalty to the ideals of the new. The work of the Slovak Sisters of Sts. Cyril and Methodius shows how wisely the thorny problem of national differences can be solved through the all-embracing charity of the Catholic Church. These Sisters are the first body of Slovak Sisters in the United States. They were organized

by Father Matthew Jankola, who died January 5, 1916. The first novices of the new Congregation were trained by the Sisters of the Immaculate Heart of Mary, of Scranton, Pa. On July 12, 1915, Sister Mary Mihalik, of Hazelton, Pa., the first candidate for the new community, was elected its first Superior General. Though unfortunately death took both the Founder and the First Superior of the new community during the following year, 1916, their numbers rapidly grew.

The Villa Sacred Heart Academy, of Danville, Pa., has been made by these Sisters a center of Slovak culture for the girls entrusted to its care, while giving them a training to fit them to be representative American women. If the knowledge of French and German, of Latin and Greek, is held to be so precious for American youth, why should these girls-so argue both teachers and pupils-ignore and despise their slovenscina, their ancient inherited Slavonic language, literature, and customs, and not rather cultivate its knowledge as a key to the understanding of a great cultural world abroad, which is interesting and absorbing the attention of English-speaking students and statesmen? The time may indeed come when Father Jankola's dream may be recognized, which he wrote in 1912 (quoting from Fialky-Violets: the bilingual school magazine):

I have a grand idea, but I am afraid it is too grand and idealistic. My plan is to transplant the Order to Europe and propagate it among the Slavs, first opening a house in Velehrad in Moravia, a province of Austria, where St. Methodius was buried, which can be regarded as the Mecca of Slovak Catholics. Every branch of the Slavic race recognizes Sts. Cyril and Methodius as their Apostles, hence these Sisters could be instruments in God's hand for the conversion of the Slavic schismatics to Rome, where St. Cyril died. The task of this undertaking is a tremendous one. I think my plan is a voice crying in the desert. Meanwhile the Sisters should pray each day for the reunion of all Slavs under one chief head, the successor of St. Peter.

It was another Slav who wrote, in 1897, that the destiny of the modern woman will be to assist, as did the Holy Women in the Gospel, at the Resurrection of Christ in the modern world. The reunion of the East may be far off, but its day will be hastened by growth in culture among our American Slavic youth.

THE PILGRIM.

#### FAR THOUGHTS AND NEAR

Too long in houses have I dwelt immured,
A desk, a room, has been my world, my cell,
Until my life by self-forged chains secured
Is anchored like an oyster to its shell.
Oh for a brig, a tight-rigged caravel
Ferried by tidal gales to Tyrian shores
Over the deeps where finless phantoms dwell,
And brooms of sea-weed sweep the ocean floors.

No, self-condemned as other millions are To sit at home and read the local news I'll take my journeys on a trolley car And patiently contrive to choke or lose Mad thoughts of regions where the polar star Beacons the sailor on the outbound cruise.

HENRY MORTON ROBINSON.

sh

So

tic

the

tic

Ja

ste

hal

ow

Bu

Par

pay

pow

at 1

late

spel

few

#### Literature

### A Man of Humor

JOSEPH J. REILLY.

THERE is nothing necessarily second-rate about the literature of humor. Laughter is as universal as tears and as honestly come by. Let us tell the plain truth: there are a hundred men who can write unwholesome fiction loaded with the gunpowder of sin, sex, and sentimentalism to one who can evoke our chuckles like O. Henry or our laughter like Mr. Jacobs. The joyous, unspoiled humor of such men does more to give the coup de grâce to unhealthy fiction than the broadside of a dozen big guns of criticism.

William Wymark Jacobs is an Englishman who has won a reputation chiefly as a writer of humorous short stories, many of them about sailors on shore-leave and men who live along the London waterfront. In England his following is large; in America small, and limited, one suspects, to students of the short story on the one hand and to casual "general readers" on the other. To the majority of "intelligent readers" he seems virtually unknown. The explanation of such surprising ignorance raises some questions not entirely flattering about the typical "intelligent reader." Is he a brave fellow after all. Is there not too often a touch of the prig about him? Does he not mortgage his interests and often his admirations in advance and applaud books which owe more to blurb-writers than to talent? As a rule he takes his literature seriously and like the old gentleman in Irving "never laughs but upon good grounds-when he has reason and the law upon his side." Except when in slippered ease and off his guard he is timid about later-day humorists and the literature of humor, and regards both as suspect. Ask him why he has let Frank Stockton slip into limbo, and why he lifts his brows at the mention of O. Henry? And if you would shock his sensibilities completely tell him that "Huckleberry Finn" is one of the three masterpieces of longer American fiction.

The literature of humor requires art; laughter does not conceal for long the defects of form and technique. Jacobs is a master craftsman as surely as the tragic-minded and efficient Poe himself. He leaves nothing to chance but plans out every detail before setting pen to paper. With the deftest of hands he prunes away the elements in which he has no interest, the sordid, the passionate, the tragic, and admits only those minor vices, peccadilloes, and petty human weaknesses which the world has always laughed to see beaten at their own tricks. This is highly artificial, of course, but Poe was artificial and Stevenson and Hawthorne and so are Kipling and Thomas Hardy, each of whom, like Jacobs, is to be named a master of the art of selection.

Jacobs' plots are as slight and as limited in variety as O. Henry's and as skilfully though not so flashily handled. Neither the Englishman nor the American wearies you, for within his circumscribed area each rejoices in an infinite variety. Each is peculiarly attentive to his titles;

O. Henry's are the more clever, Jacobs' the more truly humorous. With the opening sentence each writer gets his story off with a flying start as if conscious that not a moment is to be lost. This sense of economy kept O. Henry, as it keeps Jacobs, from admitting the irrelevant, but it does something more. It imposes as an artistic obligation the necessity of pruning descriptions to bare essentials, of making every syllable of the dialogue count, of recording not so much as a turn of the hand or a lift of the brows unless it is definitely significant in the progress of the story. No wonder both Jacobs and O. Henry are already classics in the manuals of short-story writing.

In dialogue, Jacobs' skill is unfailing. As you read you are struck by its seeming spontaneity but on analysis you see how it has been artfully shaped to open the way for jibes, repartee, and ambiguities, some subtle enough to provoke a chuckle, others uproariously funny. Sheridan's two best comedies abound in the most sparkling dialogue ever written but it was the result of tireless industry in collecting witticisms, retorts, and comic turns of phrase and then of molding the dialogue to admit them with the air of perfect naturalness. Jacobs is not far behind. He has mastered this trick and he executes it so adroitly that his dialogue looks like a triumph of naturalness instead of the miracle of artificiality which it is.

We Americans are accustomed to take our comic weeklies so seriously that we credit the English with a lack of humor. Some day when we have ceased trying to carry efficiency into play and laughter, have banished the comic supplement, and learned that it is not unpatriotic to see ourselves as others see us, we shall realize that the chief difference between English and American humor lies in the greater subtlety of the English type. The Englishman misses ours not because it is too deep but because it is too obvious. The keenest sense of humor I have ever encountered was that of an Englishman who was a fellow graduate-student in New York. And if to be an Englishman were not enough of an affront to Yankee pride, he was doing research work in invertebrate paleontology!

Jacobs has an infallible eye for a comic situation and he gets all there is out of it. In one tale a woman with two children whose husband goes on strike announces that she is following suit and declares a holiday from her domestic duties with effects that throw the household and the reader into an uproar. In another tale a young man whose fiancee has gone up country in a huff to hide her chagrin with a bachelor uncle, follows her, invades the uncle's house, camps out in the parlor (foraging in the kitchen at night) and with dogged calm holds the fort until the girl capitulates and "makes up." In another tale a skipper with a medical hobby finds his crew succumbing one by one to sundry and mysterious ills until at last the unsympathetic (and suspicious) mate tries a remedy of his own with side-splitting results. It is only when your chuckles and laughter cease and you stop to think it over that you appreciate with what neatness and finish the entire business has been handled. Jacobs, indeed, in his short stories plays in miniature a role that is

reminiscent of Sheridan's in that triumph of the neat and finished in comedy, "The School for Scandal."

For the most part Jacobs puts his stories into the mouth of one of his sailors or of the precious rogue of whom he is unblushingly fond, the nightwatchman. Usually his sailors spin their yarns with their tongue in their cheek and affect a mild surprise when, as often happens, you shout with laughter. The comedy gets to be pure farce in such tales as "Borrowed Plumes" and "A Change of Treatment;" sometimes it is less uproarious but more keen and is touched with irony as in "Shareholders," "The Substitute," and "Husbandry." When the nightwatchman is the raconteur (and what a masterly one he is despite his stupidity) he is always in earnest and his surprise at your amusement is real. He is never a mere onlooker but is an important member of the dramatis personae. He sets out usually as a casual spectator, seems later for a thrilling moment to be thrust by Fortune into the role of hero, and then suddenly, by some scurvy trick of chance, he becomes a scapegoat, an innocent and surprised victim of a quite (in his eyes) undeserved reversal. He is a precious rogue, this nightwatchman, who unconsciously betrays himself in every word he utters. Read that masterpiece of humor "Dirty Work" and notice how the chief qualities of each actor in the story are revealed through speech and action. The innkeeper is mean and vindictive, the bobby suspicious, the old Captain sly, and the nightwatchman (who tells the tale and quite fails to realize that he is painting his own portrait) is as vindictive as the innkeeper, as suspicious as the bobby, as sly as the Captain, and for good measure neither honest nor distressingly brave.

Like O. Henry, Jacobs has turned his hand to tragic short stories and, again like O. Henry, has scored some brilliant successes. "In the Library" is highly effective. So is "Captain Rogers" in spite of its obvious obligations to Stevenson. "The Well" is even better than these and has found a place in many short-story collections. But best of all is "The Monkey's Paw," one of the finest of modern-day tragic ghost-stories. Henry James' "Turn of the Screw" has been called the greatest ghost-story in English, and Professor Phelps attests that it made his every individual hair to stand on end. Personally, however, I must confess to sympathy with James' stenographer, a canny Scot, who, when James came to a halt in the dictation quite overcome by the horror of his own imagining, looked up to inquire dryly, "What next?" But "The Monkey's Paw" does not miss its aim. It seeks to give you a real thrill, an authentic shudder, and it does.

That is not the sole merit however of "The Monkey's Paw." As an example of short-story craftsmanship it is above criticism. Analyze the tale carefully; it will repay your trouble. Notice how interest in the magic powers of the paw is first awakened, then enhanced, and at last, a bit derisively, put to the test; how the paw is later flung to the floor in loathing by the son; how the spell of it vanishes with the morning only to return a few hours later when the son's tragic death is announced;

how that blow, by a perverse irony, is the fulfilment of the wish of the night before. Similarly you may follow each successive step in that closely articulated plot but only after you have paid it the tribute of a breathless reading. Study the artifices (for they well deserve it) by which suspense is maintained through the thrilling moment when the midnight knock comes to the door. Note the final touches—the dying echoes through the house, the wide-flung door, the empty street, the flickering gaslamp—and discover if you can, a finer instance in brief form of the shudder in literature.

One scene deserves particular mention. It is the scene where the old mother demands that her husband wish on the paw for the return of their dead son. It is full of awe and terror and is convincing to the last degree not merely because the setting is perfect for its purpose, but because the old mother's resolve to face the horrid mystery of the grave if only she may have her son back once more is rooted deep in one of the most invincible of all passions—maternal love. Jacobs is a master of technique but that obviously is the beginning not the end of his talents.

Read Jacobs plentifully. Read at least the collections named "Many Cargoes," "Odd Craft," and "Deep Waters," and you will understand why as a master of the short story he has few equals and no superior on either side of the Atlantic.

#### REVIEWS

The Belief of Catholics. By RONALD KNOX. New York: Harper and Brothers. \$2.00.

Though the belief of Catholics remains the same now as it has ever been and ever will be, the appropriate statement of those beliefs for popular understanding may vary from generation to generation. An Arian world differs in its way of thinking from a Protestant world, and the Protestant in turn from the atheistic. They all close in upon the Church of Christ from varying angles, and the Church must face them from that side towards which they approach. Our contemporary world has its own peculiar difficulties with the Catholic Church, its own specific misunderstandings; and it must be answered on those points which it thrusts forward and in the same vernacular that it itself uses. Herein lies the value of Father Ronald Knox as an apologist. In this volume he takes into account the modern perspective, cuts his material to fit modern difficulties, makes allowances for modern prejudices, and puts forward his arguments with modern weapons. At the same time, he sacrifices nothing of the traditional teaching of the Church and is soundly orthodox. In his preface he expresses the fear that his contribution lacks "academic precision" and that it is "untidy in arrangement." While it does depart from the school-room schedule of procedure in some details, it does not for that reason lose its appeal either for the master theologian who scrutinizes it or for the amateur in religion to whom it is addressed. The approach to the real subject of the volume is clever and effective. Beginning with an open confession about the widespread distaste for religion, he shows that this distaste is only for pseudo-religion. He starts with the lowest natural bases for a belief in God; as he proceeds in his argument, he parts company successively with the atheist, the pagan, the Jew and Unitarian, and finally with the Protestant. At this point, he is prepared to present the unalloyed Catholic doctrine, and he does expose it in a clear, vigorous fashion. Notable among many splendid thoughts is that stating the extent in which Catholics use private judgment in arriving at submission to spiritual F. X. T.

pos a It

th

ar

ge

of

ten

the

the

the

W.

sty

The Theology of St. Paul. Volume II. By Fernand Prat, S.J. Translated by John L. Stoddard. New York: Benziger Brothers. \$6.50.

This is the second and last volume of Mr. Stoddard's translation of Fr. Prat's study of Pauline theology. The high standard of fidelity to the original and graceful idiomatic expression which won such universal praise at the appearance of the first volume also mark this translation. The work of Fr. Prat needs no encomium; it long ago won high place in the field of positive theology. A brief description of the book, then, will suffice for those who have not access to the original. From the elements which an analysis of each separate epistle yielded, the author with masterly skill here constructs for us the systematic theology of St. Paul. The great Apostle does not put in writing the full content of Christian revelation; the occasional character of his letters precluded any such purpose on his part. But even the casual reader would soon recognize that Christ and His work of Redemption is always on his pen as He is always in his thoughts. And this is a Paulinism that Fr. Prat portrays for us in the second volume of his work. After a preliminary "Book" which defines and gives the true source of Paulinism, the author groups in succession the texts which portray the sad picture of a world without Christ, and the plan of Redemption set in motion by a loving Father. Then Christ appears. His Person and office are described, and the rich fruits of the Redemption communicated to us through the Sacraments of the Church, which is the Mystical Body of Christ. The work concludes with over one hundred pages of very scholarly "detached notes" or studies of more difficult words and concepts of St. Paul. E. D. S.

The Social Catholic Movement in Great Britain. By Georgiana Putnam McEntee. New York: The Macmillan Company. \$2.50.

In an attractive, highly readable volume of three hundred pages, Miss McEntee offers a most thorough and scholarly survey of Catholic social activity in Great Britain in recent times. Not content with a mere narrative of events and persons, the author takes great pains to create a lucid understanding of the different theories and attitudes which have claimed the attention of British Catholics since the stirring days of Cardinal Manning. The task was far from easy, since the various movements undertaken in Great Britain in behalf of the working classes have not, as a rule, been lined up with such precise party affiliations or theoretical platforms as on the Continent. After a careful appreciation of Manning's manifold struggles for social justice, the economic theories which have held the stage from the time of Charles S. Devas to the present are discussed. The facile misunderstandings concerning British Socialism are well provided against, and the question of a Catholic Labor Party aptly put. In the workings of the Catholic Social Guild, which derived its first life and inspiration from Father Plater, the author shows how vital a part it played in rousing people to realize that "there is a social question," and that "not only the behest of the Popes and the needs of the Church, but the charity of God impelled Catholics to participate in its solution." The expansion of Catholic social action during and after the World War and the formation of international contacts are described, with a brief outlook on the work of English Catholic women: a chapter which in the near future may need considerable expansion. Against the charge that the Church favors a laissez-faire in matters that touch men's daily lives, Miss McEntee not only tells the story of achievement, but shows the unwisdom of those who would have the leaders and teachers of the Church commit her children too readily to detailed social or economic programs. But the Catholic's duty remains. "Are we conscious of this huge responsibility born of our acceptance of the name of Christian?" asked Father C. C. Martindale, S.J., of the Catholic Social Guild at its annual meeting in Oxford last July. This valuable book if read and pondered by American Catholics, will go a long way toward rousing some such sense of responsibility I. L. F. in our own hearts.

#### **BOOKS AND AUTHORS**

In Far Off Lands.-Though Indo-China and the country to the south is rich in material for the story-teller, it is not seen at its best in "New Journeys in Old Asia" (Stokes. \$4.00) by Helen Churchill Candee. Possibly she attempted to compass too much in a single volume. Her narrative is chatty but superficial. Her journey took her from Hongkong to Tonkin, then through parts of Annam and Siam and on to Java and Bali. However, she just touches on the peoples and customs of these places, rich in history and legend as they are and in such violent contrast to all that the Westerner is accustomed to. The countries that she visited are wild in more than one sense and abound in unsolved enigmas, social, religious, political and economic. Both their gods and their animals are unfamiliar. Rarely does Mrs. Candee do more than indicate these things and the reader will lay the volume aside, entertained perhaps but intellectually unsatisfied. It is significant that the authoress apparently shares the conviction that the coming of the European to those parts has not been to the interest of the natives and that the conquerors of Further India have but prepared the soil for the seed which Red agents from Moscow may easily sow. Appended to many of the chapters are brief, practical travel notes. More than twenty splendid plates reproducing etchings from the pen of Lucille Douglass set off these "vignettes," as Mrs. Candee herself chooses to call them, of Indo-China, Siam, Java and Bali.

The patriotic desire to familiarize his countrymen with their early history and historical remains, furnished the inspiration for "Wanderings in Anglo-Saxon Britain" (Doran. \$3.00), by Arthur Weigall. The volume covers the period from about the sixth to the eleventh century. The author takes his readers through the early invasions and discusses for them the language, customs and institutions of the times. The book contains a wealth of interesting information popularly presented and, were it not for an evident anti-Roman bias, should have a special appeal to Catholics since British history in those times was so wrapped up with Catholic living and many of its outstanding figures were subsequently raised to the altars.

There have been many kinds of travel books, but few of them have come from the press adorned with sketches and verses by the author. Such a volume is "The Dragon and the Lotus" (Stokes, \$2.50), in which Crosbie Garstin, well known for his pleasant and intriguing pirate tales, "The Owl's House," "High Noon," and "West Wind," takes the reader by the hand and travels with him through the Philippines, Japan, China and Indo-China, acting as learned yet gossiping cicerone in all the temples and streets of the Orient. The author has been most observant on his voyage, and is consequently most minute in his descriptions. Touches of sly humor, and not unpleasant digressions, make the book most interesting reading.

Mostly for Juniors.—The splendid two-volume story of Joan of Arc which Albert Bigelow Paine published a couple of seasons ago is reprinted in briefer form for young people under the title "The Girl in White Armor" (Macmillan. \$2.50). The author is sympathetic with his subject and keeps close to historical data. If the fact that he is a non-Catholic often betrays itself in his inaccuracy of expression when speaking of some of Joan's religious experiences, these errors only slightly mar a real, good narrative which those in their 'teens, and even their elders, may profitably read.

Young people who like mystery—and who of them doesn't?—will be thoroughly gratified in the fascinating story Augusta Huiell Seaman has woven, "The Shadow on the Dial" (Century. \$1.75). The boys and girls who move through its pages are a wholesome group and their adventures exciting. South Carolina is the setting for the story, which is altogether modern in theme and treatment.

Geoffrey Vane was one of those who for his part in the death of Charles I was forced, after the restoration of Charles II,

to go into hiding. Coming to the Colonies he lived constantly in the shadow of arrest. In "The Regicide's Children" (Scribner. \$1.00), Aline Havard recounts his Connecticut career, especially as it affected his children, Kitty and Hal. Their lives are exciting for they live in continual suspense. The attempt to transfer them to England brings out some fine qualities in their characters, which should stimulate the admiration and imitation of those who read about them.

Small folk will be interested in the long-ago adventures of a young Indian lad and his sister, White Swallow. In simple language they are re-told in "White Swallow" (Duffield. \$2.00), by Emma Gelders Sterne.

A reprint is announced in the Children's Classics series of "The Older Children's Bible" (Macmillan. \$1.75), originally compiled for reading in public schools where the Bible is used, by Alexander Nairne, Arthur Quiller-Couch and T. R. Glover. The selections are so arranged in continuous narrative that they will doubtless appeal to those for whom they are intended, children, ages 8-12. The Authorized Version is followed.

Mary Dixon Thayer dedicates her little volume "Ends of Things" (Dutton) to "grown-ups who can remember being little." And that describes the story felicitously. A little girl comes to the verge of the age of reason and is mystified about the world that slowly opens before her eyes and her mind. The strange people whom she finds lovely but mysterious, the experiences that she cannot well understand, the beauty of nature that induces moods and motions, are combined to form a narrative that is graceful in itself and illuminating in its study of the child-mind. Children could enjoy having this story read to them, and grown-ups would equally be charmed by reading it to the children.

For girl scouts two handy little monographs on practical scout work have been published by the Girl Scouts, 670 Lexington Ave., New York. "Tramping and Trailing with the Girl Scouts" and "The Lone Girl Scout Trailmakers" contain many helpful suggestions for efficient scouting. It is a working handbook for both leaders and girls.

Neath Southern Skies.—Those interested in the South, will find a pleasant picture of the North Carolina section, of post-bellum days, in Peter Wilson's "Southern Exposure" (Univ. of North Carolina. \$2.00). The author, who was an educated Southern gentleman, plunged from affluence to poverty, but always among the pleasant surroundings of understanding acquaintances. It is a reflection of the growth of a great corner of the nation, this growth reflected in the progress of one state and one university in particular. Chapel Hill is pictured before and after the Civil and late wars, pictures are drawn of many quaint and lovable characters, there is a whole sketch on "Portrait of a Lady of the Old South," and others on the Klan, the press, and politics. All of the sketches are well done, many of them marked with the gentle breath of anecdote and local humor.

The meteor of South Carolina, the bad man of the West, the general who won a war after it was over, who shocked a community into giving him the highest of honors, who rode to the presidency on a banner with the waving of which he had nothing to do-such an individual was Andrew Jackson. One who "kicked the warm wrappings that swathed the young republic from the bitter blasts of democracy," "the most uncomfortable of political bedfellows," a man of lurid language and dictatorial temper, one who "reeled into American history with a sabre cut" from a British officer's sword upon his head, and who carried the mark of battle against the law-breakers of Tennessee, against the Indians, against enemies, open and slanderous, against mutinous troops, against Wellington's own troops, against Clay and the Washington of the Nullification period-such an individual is the "Andrew Jackson" (Minton, Balch. \$3.50) of Gerald W. Johnson, one whose roaring, theatrical career, was "In the style of a Gallic romance, astonishingly like that (of) Cyrano de Bergerac."

The White Flower. Loyalty. The White Light. The Clifford Affair. Greenlow. The Season Made for Joy. The Gilded Caravan.

There is a note of warning in "The White Flower" (Lippincott. \$2.00) by Grace Livingston Hill, to young girls who might be attracted by advertisements which seem to hold a promise of luxurious travel as companions to elderly matrons. Had it not been for the intervention of Chan Prescott, the daughter of his old professor would certainly have been snared in a villainous trap. The rescue of Rachel Rainsford is accomplished only after many hazardous adventures. Chan himself is won to a new life by the quiet sermonizing and strong faith of the little country girl. Mrs. Hill not only tells a charming story, but she teaches, very deftly, many helpful lessons.

Of the sickly sentimental, highly melodramatic type that holds romantic young things deeply enthralled, is "Loyalty" (Duffield. \$2.00), by Phyllis Austin. Colin, an artist, madly loves Josephine, a dancer; but Josephine rejects him harshly and Colin commits suicide. Colin's elder brother, a business man, is loved by Josephine but he punishes her for her treatment of Colin until she too is about to commit suicide. He prevents her by declaring his love for her. And that is the story; it may be popular with young ladies on their way to and from the office.

Dr. Leonora Arent, in "The White Light" (Christopher. \$2.00), has written a story of conversion to the Catholic Church. She has presented an interesting instance of the working of grace on human souls and their reaction to it despite their environment. As the tale advances, it increases in vigor; but it lacks the sure touch of the accomplished novelist.

Detective stories come and detective stories go, month after month. Let an author write one or two such books that take the public fancy, and his fortune is made. All he has to do after that is to grind them out year by year. A. Fielding is of this type. His latest machine-made murder tale, "The Clifford Affair" (Knopf. \$2.00), is an almost interminable account of a murder which the real police would have solved in a jiffy. Of course the wrong man is suspected all along, and therefore, we are supposed to be surprised at the denouement.

Fate and Romer Wilson weave an intricate destiny for the tomboy heroine of "Greenlow" (Knopf. \$2.50), and both intervene quite arbitrarily to simplify Jillian's dilemma. The little village hoiden is in constant conflict with her clashing love for two men until one of the contenders is removed from the field of combat. When one understands that Jillian loved the valley of Greenlow more deeply, more passionately, than she ever loved either of her suitors, it is clear why the author exalts not the name of Jillian or her lovers, but of the valley itself. This is the simplest thing Miss Wilson has undertaken and also the least satisfying. One detects the performer too easily in her artifice.

Barbara Blackburn does not spare her highbrow fledgelings in "The Season Made For Joy" (Dial. \$2.00). Youth in postwar England is stirred to revolt against a fogy-managed world and sets itself the task of transformation. A student at a London college is the leading rebel, seconded by his sister, his sweetheart, and many comrades. Nicky fails to conquer life with a single stroke and is somewhat shocked when his tremendous undertakings show no weakening effects on the foundations of the Empire. He retains sense enough to admit that he may have learned something. "Uncle" Gilbert, a kindly bachelor, saves the children from serious harm. Miss Blackburn has succeeded in writing a novel of modern youth without introducing night-club revels and a story of England with no mention of the idle London rich.

The moral value of such stories as "The Gilded Caravan" (Minton, Balch. \$2.50) is always rather dubious. Alice Woods peoples her story with characters that are fundamentally worthless and expends much energy in explaining that they were fools. No one can be surprised or grieved at Jan's death and few can feel relief at Henry's final resolution to settle down to work. Even Mrs. Wilson cannot make a silk purse from such material.

## Communications

Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

#### "Et in Terra Pax . . ."

To the Editor of AMERICA:

If it is not too late in the season may I venture a reply to Alice K. Hoctor's communication in America of December 24, 1927? She is not guilty of hairsplitting when she objects to the reading on Christmas cards: "Glory to God in the Highest and on Earth Peace Good Will toward Men." According to the approved Douay Version the heavenly choir sang on Bethlehem's pastureland: "Glory to God in the Highest and on Earth Peace to Men of Good Will." The Greek text has eudokias, which means benevolence, but not as existing in man, but in God,—God's unmerited love for man. The words of the angelic hymn might then be rendered freely: "There is glory to God in the highest heavens; there is peace on earth for men beloved of God and reconciled to God by the unmerited gift of Divine grace" (C. J. Ryan: "The Gospels of the Sundays and Festivals"). Prairie du Chien, Wis.

#### "Every Catholic Child-"

To the Editor of AMERICA:

I certainly agree with C. W. G. of Minneapolis when he expresses the hope that Catholic leaders in education do their best to raise the standard of our schools—and who would not! But I also hope that Mr. Cullen's communication in your issue of December 31 will have quite shattered his "conviction" that "a great many (Catholic) schools are below standard."

In the December 10 communication, C. W. G. seems to entertain an exaggerated notion of modern pedagogical theory when he says that he approves the parish school only when it is under the supervision of competent instructors "whose methods of teaching conform to present-day pedagogical theories." Now simply "present-day pedagogical theories" is really too general a way of putting it, because the phrase includes the worst and most un-Catholic pedagogical theories as well as very sound (and modern) Catholic theories. For C. W. G. must know that modern pedagogical theories sponsored by the followers of Herbart and James deny a spiritual soul,-implicitly or explicitly deny the true end of man and therefore the true end of education,-and are pragmatic and evolutionist to the core. May I kindly refer C. W. G. on this point to Father Timothy Corcoran's enlightening article in Thought, September, 1927, "Catholic Philosophy Applied to Catholic Education"? Father Corcoran is not too old-fashioned for C. W. G., I am sure, but very progressive. "The need of Catholic schools for the coming half-century," says Father Corcoran, "is to utilize in the training college and in the ordinary classroom a due measure of scientific skill and mastery over the educative processes and their organization on the principles of the philosophia perennis," not therefore, on William James' and Herbart's philosophy,-nor on Thorndike, or Foster, or Judd.

The general tone of C. W. G.'s now famous communication must have made a bad impression on many readers. Surely we need to standardize our schools. But according to what standard? Is it to be according to the ever-changing and Godless philosophy of pragmatists and materialists, or according to the ideals of Holy Mother Church and according to the principles of the only sane and sound philosophy of life there is—Catholic philosophy?

Even if "a great many" Catholic schools were "below standard," as I do not admit, it seems to me that a loyal Catholic who has a sense of true values should not give even tacit encouragement to parents who manage to find excuses to send their children to pagan American colleges (I mean nearly all non-Catholic colleges) but should bend every effort to help our Bishops and priests in what seems to me our greatest and most vital Catholic problem today,—the Catholic school. What I mean to infer by true values is that after all, although secular knowledge must be

given its proper place in the field of education, the faith of Catholics is what should concern us most. That is the first reason why every Catholic child (and every young man and young woman) should be in a Catholic school and college.

Woodstock, Md. G. A. Zema, S.J.

To the Editor of AMERICA:

May I relate a bit of experience that was recalled by the letter of C. W. G. and comments on the same in recent numbers of AMERICA. Among my acquaintances there is a family of grown-up boys and girls whose mother died several years ago. These young people unfortunately are without piety and are seen at the Communion railing very rarely. They receive their Easter Communion, that is about all, and their ideas about things Catholic are crude and only half-formed. I would say they are in grave danger of losing their faith. In their former parish there was a flourishing parish school which they attended; but their mother one day received a note from one of the Sisters, a teacher, who made a slip in the spelling of a word. The indignant mother immediately withdrew her darlings from a school which she judged to be so inferior, and placed them in the public school. The father weakly yielded to his wife's wish, and now he is grieving over conditions and consequences that have passed beyond his power to control. I wonder if the pastor of that parish knew his duty; or if, knowing it, he lacked the courage to do it in regard to those children and their mother.

New York. Another Pastor.

#### "Merry Christmas in the Mines"

To the Editor of AMERICA:

The article entitled, "Merry Christmas in the Mines" in your Christmas issue pleased me very much. Yes, despite the President's cheery assurance of our great prosperity and that all is well with the world, there is still a great deal of suffering, especially among the union miners. Not only in Pennsylvania, but also here in southern Indiana, conditions among the miners are deplorable. In several mining towns, commissaries have been in existence for some time, doling out rations of beans, pork, and flour to the hungry people. Many little tots faced a cheerless Christmas this year, as did their brave parents. Nor must we forget the merchants who carried the miners through a long strike, a strike that has not ended even yet.

The day before Christmas I visited one mining camp, composed mainly of Polish families. These poor folk live amid most squalid surroundings. Along the dusty road sprawl the company houses, all built alike, with not a drop of paint to hide their ugliness. There is hardly a tree in the place, and the ground, strewn with cinders, gives the grass no chance to add a bit of cheer.

I also visited "Old Henry," as he is affectionately called, an old widower, who has labored all his life in the bowels of the earth. He is a saint in the rough. When work was good, he gave a lot of his money to the Catholic missions. For two years, there has been little or no work in the camp. Only lately they are getting from two to three days a pay.

I found him sitting before his little shack, built along the railroad tracks. His house, which might well be described as an over-sized piano box, is meanly furnished; still it means a great deal to him. He built it himself and as it stands on railroad property, he does not have to worry about paying taxes. When I asked him how he felt on the eve of the great feast of Christmas, he smiled grimly and gave this striking answer:

"Father, there will not be much joy for me this Christmas. Still when I think of how the Christ Child came into this world, and that all doors were closed to him, I have a lot to be thankful for. You see, I have my little house and somehow I manage to get something to eat. Yes, I must be thankful."

A remarkable answer. That man had the true Christmas spirit. When the operators and the miners take the lesson of Bethlehem to heart as did this old toil-worn man, then only can we hope for peace and good will in the coal fields.

Sullivan, Ind. Frank Scheper.